

July
1888

July
1888
120.5
0964
v. 9
July

THE GLORY OF GOD IS INTELLIGENCE.



THE

CONTRIBUTOR
A
MONTHLY
MAGAZINE.

REPRESENTS THE
MUTUAL IMPROVEMENT ASSOCIATIONS OF THE
LATTER DAY SAINTS

No. 9.

JULY, 1888

VOL. IX.

PUBLISHED
BY
THE CONTRIBUTOR CO.
Salt Lake City Utah.

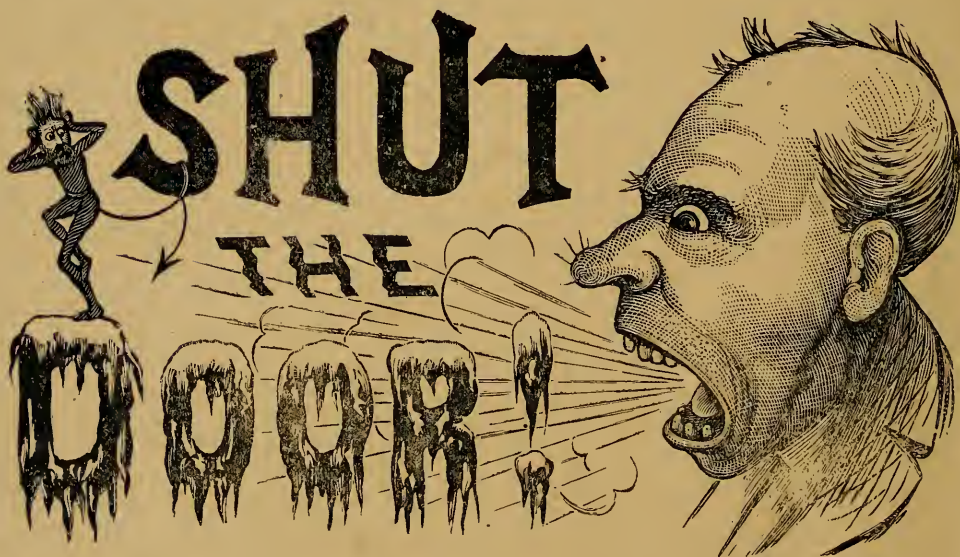
HELD SC.

THE CONTRIBUTOR.

CONTENTS FOR JULY, 1888.

	PAGE.
The Nauvoo Legion.....	<i>R. W. Young</i> 321
A New Witness for God.....	<i>B. H. Roberts</i> 332
The Tower of London.....	<i>Joseph H. Ward</i> 338
The Fallacy of Evolutionism.	<i>Joseph B. Keeler</i> 340
Henry Bergh.....	 343
Thyatira.	<i>M A. Greenhalgh</i> 345
Power and Weakness.....	<i>Charles W. Stayner</i> 346
The Last Remnant of Frontier	<i>Ernest Ingersoll</i> 347
Habits of Order.....	<i>Ledger</i> 351
A Word about Reading.....	<i>Ruby Lamont</i> 352
Eventide.	<i>Emmeline B. Wells</i> 353
EDITORIAL: The Conference.....	 354
Talk to Young Wives.....	<i>Marion Harland</i> 356
A Ship of Logs.....	 359
Association Intelligence.....	 360

WHY SHOULD YOU EVER



Against Your Own Industries?

If you ask your storekeeper to sell our Soaps he'll do it. Startling Improvements Have Been made in Them.

G. H. ENELL, Mgr.

THE
Thompson & Taylor Spice Co.,

IMPORTERS AND MANUFACTURERS OF THE FINEST

SPICES AND FLAVORING EXTRACTS

KNOWN TO THE TRADE.

Proprietors of the Famous Brand of

RED CROSS LYE.

30, 32, 34, 36, 38, 40 SO. WATER STREET,

CHICAGO.

In relation to

Boots

and

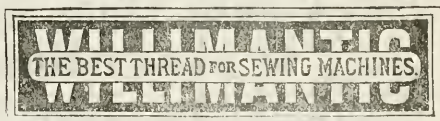
Shoes.

The people of Utah are sensibly united in preferring those made at

Z. C. M. I.
Factory,
SALT LAKE CITY.

LOOK FOR THE BRAND.

AMERICA AHEAD!!!



SIX-CORD SPOOL COTTON
FOR SALE BY ALL LEADING DEALERS.
ASK FOR IT! BUY IT!! TRY IT!!

S. P. TEASDEL,

P. O. BOX 352.

SALT LAKE CITY.

WHOLESALE AND RETAIL DEALER IN
DRY GOODS, GROCERIES, BOOTS, SHOES,
HARDWARE, NOTIONS, AND ALL KINDS OF
GENERAL MERCHANDISE. BEST HOUSE FOR FAMILY SUPPLIES.

S. P. TEASDEL, East Temple St.

Perfect Equipment

SPANISH FORK
CAÑON.

CASTLE GATE.

PRICE CAÑON.



BLACK CAÑON.

MARSHALL PASS.

GARDEN of the GODS,

GRAND CAÑON OF
THE ARKANSAS.

UTAH CENTRAL RAILW'Y

PIONEER LINE OF UTAH,

Runs Regular Trains for Convenience of Public,
FROM OGDEN TO FRISCO.

SAFE -:-:-:-COMFORTABLE.-:-:-:-QUICK.

JOHN SHARP,
General Supt.

JAMES SHARP,
Asst. Genl. Supt.

FRANCIS COPE,
Gen. Freight & Tkt. Agt.

Taylor, Romney, Armstrong Co.,
LEADING LUMBER DEALERS OF UTAH.

Rustic, Plank, Joists, Rafters, Shingles, Mouldings.

EVERYTHING THAT BUILDERS NEED
SOUTH TEMPLE ST. SALT LAKE CITY.



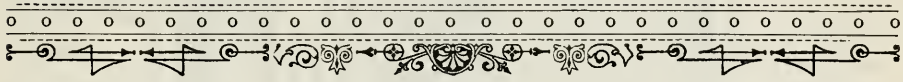
WHITE & SONS.

PEMBROKE MEAT MARKET

LEADING FRESH MEAT DEALERS.

Every description of Fresh and Cured Meats always in stock. Game in season.
Prompt attention given to receipt of orders and delivery.

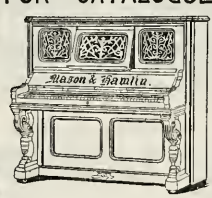
WHITE & SONS,
 38 W. FIRST SOUTH STREET,
 TELEPHONE No 282 SALT LAKE CITY.



1860. **D. O. CALDER,** 1860

LATEST MUSICAL PUBLICATIONS.

MASON
 PUREST & BEST MUSICAL TONE, GREATEST EXCELLENCE AND DURABILITY. THE MASON & HAMLIN COMPANY PLEDGE THEMSELVES THAT EVERY PIANO OF THEIR MAKE SHALL ILLUSTRATE THAT VERY HIGHEST EXCELLENCE WHICH HAS ALWAYS CHARACTERIZED THEIR ORGANS. CATALOGUE WITH FULL DESCRIPTION FREE.



PIANOS
 THE MASON AND HAMLIN COMPANY MANUFACTURE UPRIGHT PIANOFORTES ADDING TO ALL IMPROVEMENTS ONE OF PECULIAR PRACTICAL VALUE, TENDING TO GREATEST PURITY AND REFINEMENT OF TONE AND DURABILITY, ESPECIALLY DIMINISHED LIABILITY TO GET OUT OF TUNE. CIRCULARS FREE.

EVERYTHING IN THE MUSICAL LINE.

ONE HUNDRED STYLES, ADAPTED TO ALL USES FROM THE SMALLEST, YET HAVING THE MASON & HAMLIN CHARACTERISTICS. AT \$22. UP TO \$900. ETC.
SOLD ON EASY TERMS.

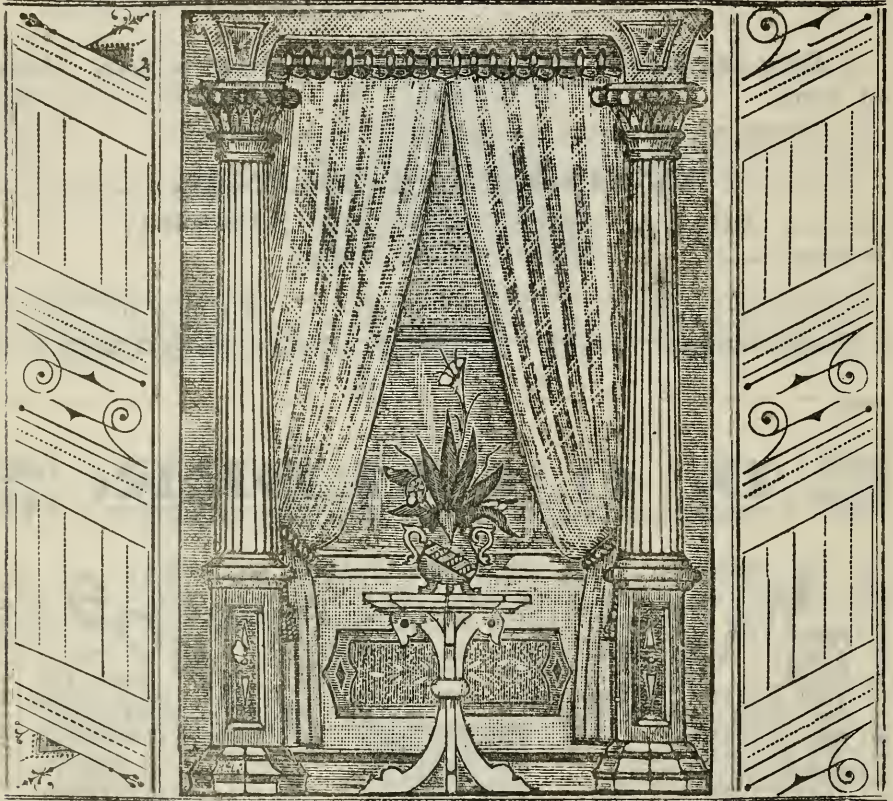
CORRESPONDENCE SOLICITED.

45 and 47 W. First South St., Salt Lake City.

HENRY DINWOODEY.

✻FURNITURE.✻

Carpets, Wall Paper, Curtains, Feathers,



BABY CARRIAGES,

SLEDS. BRACKETS, MIRRORS,

EVERYTHING IN

HOUSEHOLD FURNITURE.

First South St., Salt Lake City.

THE CONTRIBUTOR.

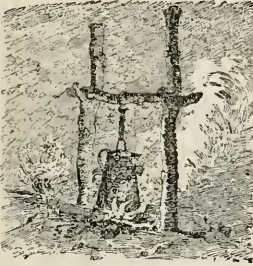
The Glory of God is Intelligence.

VOL. IX.

JULY, 1888.

No. 9.

THE NAUVOO LEGION.



HAVING reached Ham's Fork, Colonel Alexander was confronted with problems of importance demanding

immediate solution. The season was late and the time for effectual military operations was very limited; his supply of forage was low, there being on the 8th of October only sufficient for fourteen days.

The responsibility of determining what to do was thrust upon Col. Alexander, by the fact that the commanding officer of the expedition was far in rear of the advance of the army, not having left Fort Leavenworth, it had been reliably communicated to the command on Ham's Fork, previous to the 10th of September. The necessity of a speedy move to winter quarters; the selection of a proper point; and the best method of concentrating the straggling command, with its six miles of closely-packed supply trains, required the earnest attention of the temporary commander. In the selection of winter quarters he took three places into consideration: First, The east side of Wind River Mountains going back to South Pass. Second, Henry's Fork of Green River and Brown's Hole. Third, The vicinity of Fort Hall on Beaver Head Mountain. The distance from the halting places of the command were respectively about 110, 90 and 140 miles.

The thought of returning to the Wind River Mountains was abandoned on account of the scarcity of grass, the uncertainty of finding a suitable place, and the fact it would require a retrograde movement to reach them. The second position was thought to be accessible and convenient, but was not selected because of the probability of the Mormons burning the grass, and the fact that it would be late in the spring before a forward movement could be undertaken. The third position was decided upon. Col. Alexander wrote as follows, evincing an ignorance of the climate and topography of the country into which he was about to lead the body of the troops, that must be ascribed to ignorance of his guides:

"Up Ham's Fork, on which we are now encamped, about eighteen miles, to the road called Sublette's cut-off, then by that road to Bear River and Soda Springs, thence by the emigrant road to the north and east, where I am assured good wintering valleys can easily be found. There are also in that vicinity and at Fort Hall, many herds of good cattle, which can be depended upon for subsistence. It is believed, on same authority, that the Mormons will make a stand at a fortified place near Soda Springs, and, if so, an engagement will take place. This, if successful to us, which I do not doubt, may lead the head of the Mormon Church to treat, and by following up a success, we may be enabled to obtain quarters and provisions in Salt Lake Valley. But, in any event, we have good wintering open to us outside of the Territory of Utah, and abundant supplies of cattle; and in the spring, will be ready to march down by the broad valley of Bear River to the Great Salt Lake City."

The communication from which the above is extracted, reached Colonel Johnston, to whom it was addressed, and he immediately ordered Colonel Alexander to retrace the steps he had already taken in the direction of Soda Springs, which, by the way, the latter had already started to do, before receipt of the orders of the colonel commanding, despairing of reaching a wintering place in that direction, through the deep snows that already impeded his path. Colonel Johnston, who had written somewhat critically to higher authority, concerning this detour of Alexander; and had, himself, spurned the idea of departing a single point from the direct route to the Valley, is said, after a winter's deliberation, in which the rumored defences of the Echo and other canyons may have had some weight, to have determined to move towards the city himself, via the Bear River.

Early in November, Colonel Johnston reached the main body of his command, and took immediate steps to concentrate its component parts at Fort Bridger, which, upon the approach of the Federal troops, was, together with Fort Supply ten miles distant, burned by the Mormons. From South Pass, Colonel Johnston wrote as follows, after expressing his intention to winter on Henry's Fork, near Bridger:

"I greatly regret that the impossibility of concentrating the troops destined for this service and their supplies will prevent a forward movement before spring. It is now manifest that before the force can be united, the autumn will be too far advanced, to move with a probability of success, though not opposed by the Mormons."

Now that winter had set in, the few remaining miles between the position of the army near the junction of Harris' and Black's Forks of Green River, and its winter quarters at Fort Bridger, were accomplished with extreme difficulty. Although it is only thirty-five miles, it required the army with its emaciated and starved draught animals, in the face of successive snow storms, with the thermometer raging as low as sixteen degrees below zero, fifteen days to

accomplish the distance. Animals perished by the hundreds and men were frost-bitten. There was no shelter from the furious blasts of that high region; and no fuel except sagebrush and willows. The country is a desert, as cheerless and unpromising in aspect as could well be chosen for the winter residence of a command, deprived, even, of many of the comforts of camp life, with an impenetrable wilderness between them and success, and a vigilant and well-equipped foe around them.

It was not until the nineteenth of November, that Colonel Cooke, with the dragoons, joined the rest of the command at Camp Scott. The hardships endured by this command were extreme and are pictured in the following graphic words of his report to Colonel Johnston:

"On the sixth of November, we found the ground once more white and the snow falling; but then very moderately; I marched as usual. On a four-mile hill, the north wind and drifting snow became severe; the air seemed turned to frozen fog; nothing could be seen; we were struggling in a freezing cloud. The lofty wall at 'Three Crossings,' was a happy relief; but the guide, who had lately passed there, was relentless in pronouncing there was no grass. The idea of finding and feeding upon grass, in that wintry storm, under the deep snow, was hard to entertain; but as he promised grass, and other shelter, two miles further, we marched on, crossing twice more the rocky stream, half-choked with snow and ice; finally he led us behind a great granite rock, but all too small for the promised shelter. Only a part of the regiment could huddle there in the deep snow; whilst the long night through, the storm continued and in fearful eddies from above, before, behind, drove the falling and drifting snow. Thus exposed for the hope of grass, the poor animals were driven, with great devotion, by the men, once more across the stream and three-quarters of a mile beyond, to the base of a granite ridge, but which almost faced the storm; there the famished mules, crying piteously, did not seek to eat, but desperately gathered in a mass, and some horses, escaping the guard, went back to the ford, where the lofty precipice first gave us so pleasant relief and shelter.

The morning light had nothing cheering to reveal, the air still filled with driven snow; the animals soon came driven in, and, mingled in confusion with men, went crunching the snow in the confined and wretched camp, tramping all

things in their way. It was not a time to dwell on the fact that from that mountain desert there was no retreat, nor any shelter near; but a time for action.

* * * * *

November 8th.—The mercury this morning, marked forty-four degrees below the freezing point. The march was commenced before eight o'clock, and soon a high northwest wind arose, which, with the drift, gave great suffering. Few could ride long; but, of necessity, eighteen miles were marched to Bitter Creek. The snow was blown deep in its valley, to which the hills gave little shelter. On them the guide said there was *some* grass; but few animals went, and none stayed there, so bitter was the wind. Twenty-three mules had given out, and five wagons and the harness were ordered to be abandoned at the camp.

Next day nineteen miles were to be marched; the road over high hills and table lands; the snow was deep and drifted; the officers and men leading must break through the drifts in the road, where the wagons must follow it; the cloud was still on us, and freezing in our faces. Seven hours thus, and the Sweetwater Valley was regained.

The wagons arrived at night. The animals were driven over the ice to herd on the high hills bounding the very narrow valley; but in the night a very great wind arose and drove them back from the scant bunch grass, there freezing to death fifteen. We had there for fuel, besides the sage, the little bush willow sticks.

November 10th.—The northwest wind continued fiercely, enveloping us in a cloud which froze and fell all day. Few could have faced that wind. The herders left to bring up the rear with extra, but nearly all broken down mules, could not force them from the dead bushes of the little valley; and they remained there all day and night, bringing in next day the fourth part that had not frozen. Thirteen miles were marched, and the camp was made four miles from the top of the pass. A wagon that day cut partly through the ice of a branch and there froze so fast, that eight mules could not move it empty. Nearly all the tent pins were broken in the last camp; a few of iron were here substituted. Nine trooper horses were left freezing and dying in the road that day, and a number of soldiers and teamsters had been frost-bitten. It was a desperately cold night. The thermometers were broken, but, by comparison, must have marked twenty-five degrees below zero. A bottle of sherry wine froze in a trunk. Having lost about fifty mules in thirty-six hours, the morning of the

eleventh, on the report of the quartermaster, I felt bound to leave a wagon in the bushes, filled with seventy-four saddles and bridles, and some sabres. Two other wagons at the last moment he was obliged to leave, but empty. The Sharp's carbines were then issued to mounted as well as dismantled men.

* * * * *

The 11th * * the mules, for once, were ordered to be tied to the wagons; they gnawed and destroyed four wagon tongues, a number of wagon covers, ate their ropes, and, getting loose, ate the sage fuel collected at the tents; some of these they also attacked; nine died.

November 19th.—Marched leading through the mud and snow, as yesterday, fourteen miles; passing the camp of the 10th Infantry, I encamped several miles above them, on Black's Fork, and about three miles below Fort Bridger.

From there I reported in person yesterday, and one of my companies joined, at the army headquarters, Camp Scott. I have one hundred and forty-four horses, and have lost one hundred and thirty-four. Most of the loss has occurred much this side of South Pass, in comparatively moderate weather. It has been of starvation; the earth has a no more lifeless, treeless, grassless desert; it contains scarcely a wolf to glut itself on the hundreds of dead and frozen animals, which for thirty miles nearly block the road; with abandoned and shattered property, they mark, perhaps, beyond example in history, the steps of an advancing army, with the horrors of a disastrous retreat.

As soon as the army was concentrated at Fort Scott, it became necessary to devise some means for the wintering of the two or three thousand animals, comprising the dragoon and battery horses, the draught mules and the cattle. Five hundred and eighty-eight mules had died since leaving Leavenworth, while not more than half enough horses remained to mount the cavalry and equip the batteries. The Indians and Mormons had made sad havoc with the cattle. Those that remained were thin, and, like the horses and mules, "leg weary and without life." The quartermaster estimated that there was not enough grass within ten miles of Bridger to last the animals for six weeks. It was therefore decided to send Colonel Cooke with six companies of the dragoons and all of the stock, except a sufficient number of mules to carry on the work of the camp,

to Henry's Fork for the winter. The mules retained were to work only one day in four and at this rate only one month in two; the grass within eight or ten miles of the camp being reserved for their use. The impossibility of moving in the spring without more animals led Colonel Johnston to send Captain Marcy, of the Fifth Infantry, afterwards the inspector general of the United States army, and the father-in-law of General McClellan, to New Mexico, in the dead of winter, to purchase mules and horses to the number of twelve or fourteen hundred, with orders to return with them at the earliest practicable moment in the spring. The expedition was conducted amidst the greatest hardship and suffering, but was successful, and returned about the middle of June, bringing the animals that rendered it possible for the command to move into the valley. In the meantime, during the winter efforts were made to purchase ponies from the Indians.

The commissary and quartermaster's stores were low. Some had been burned, and much had been left at Fort Laramie, which it would be impossible to forward until the beginning of summer. The bread ration of the command was reduced one-third, and of some of the components of the regulation allowance of food it was wholly destitute. Early in the winter the supply of salt was exhausted and efforts were made to buy it through the Indians, while orders were sent back to Colonel Hoffman, the commanding officer at Fort Laramie, to forward at once, through the snows of midwinter thirty pack mules loaded with this necessary article of subsistence. Governor Young having learned of the suffering caused by the lack of salt, sent a large quantity, which was packed on horses by Gen. Wells and sent to Camp Scott. Colonel Johnston, however, would have none of it, so it became necessary to introduce it into camp surreptitiously, which was done. Towards the end of the long winter the food was much reduced in variety, quantity and quality. It was even reported that the command was reduced to the extremity

of eating mule meat. Nor were the troops more abundantly supplied in the way of clothing. One hundred and ninety caps and six hundred and seventy pairs of boots, and proportionate quantities of other supplies, were all that remained for the winter's use of over three regiments of troops. In the early part of the winter Colonel Johnston organized four companies of volunteers from among the teamsters and other civilians in the camp, in all three hundred and twenty-five men. This was deemed advisable in order to augment the number of troops, now greatly reduced by desertions, of which there were said to have been over four hundred; to furnish a command that, having had some experience in the mountains and being good shots as a rule, would prove effective against the Mormons; but chiefly for the purpose of furnishing employment and food to a large number of men, whom the weather compelled to remain with the army. Captain B. E. Bee was elected lieutenant-colonel of this battalion, and Governor Cumming was requested to commission him as such under the laws of the Territory, but this, upon examination of the statutes, he declined to do, not being possessed of the authority. Captain Bee was, however, commissioned as one of the governor's aides.

Fort Bridger was strengthened by the addition of lunettes at the southwest and northeast corners of the enclosure still standing and not demolished by the retiring Mormons.

The command settled down to the miseries of a long and severe winter. Trains of goods belonging to Salt Lake Gentile merchants were held in camp, and Col. Hoffman, at Fort Laramie, was directed to search for arms and ammunition, said to have been secreted near Dear Creek, on the Platte Bridge, by one Groesbeck, a Salt Lake Mormon. Groesbeck's train, which had started late in the fall, behind the army, had disappeared from the road, and no trace of the direction it had taken remained. The train, it was said, could not be mistaken, being made up of sixteen gaily-

painted wagons, with six mules to each.

In the earlier part of the winter, a number of communications had passed between Governor Young and Colonel Alexander, and some correspondence occurred between Captain Marcy and Elder John Taylor, in which the opposing views of the antagonistic parties were set forth in no uncertain language. But otherwise, with the exception of a few scouting parties sent out during the winter, but chiefly as spring was opening, there were no efforts made at intercourse, friendly or otherwise, between the contending parties.

Colonel Albert Sidney Johnston was very bitter in his denunciations of the Mormons. He had no sympathy with "rebels;" he proposed to treat them as alien enemies wherever found; he scorned their proffers of aid, "His manner towards them," said the *New York Times*, of June 17th, 1858, "was that of an implacable conqueror towards ruthless savages; worthy of Bajazet dealing with a rebellious Pasha." And yet it seemed like the irony of fate, that in three years from that spring, Colonel Johnston should be leading a rebel army on the fields of Shiloh.

That the Mormons were rebels, was amply disproved in the sequel, but that General Johnston was a rebel there can be no doubt; he died on the field of battle leading an army against the defenders of the flag. He was a rebel for slavery and the right to secede. The Latter-day Saints were, for the moment, in the attitude of rebellion in what they honestly and with reason believed to be the defense of their religion, their homes, and their lives. Colonel Johnston should have spent his time in praying that he might be delivered from temptation, rather than in railing at the Mormons. The role of charity is the only consistent one.

As the United States troops entered upon the threshold of the Territory, Brigham Young, in his capacity as governor, issued a proclamation, as we have seen, in which their further advance was forbidden. The militia was called out,

as we shall hereafter see, and measures adopted to prevent the further advance of the expeditionary force, by burning their trains and grass, and by such other acts as would secure the desired object without the shedding of blood. It may here be remarked that Alfred Cumming; who had been designated as governor of the Territory, had not of course qualified as such at the date of the issuance of the proclamation, nor did he do so until sometime in November, and then illegally, the Saints claimed, before Judge Eckels, who had not yet qualified himself, under the provisions of the statute applicable, and could not therefore administer the oath to the newly appointed governor. After these acts on the part of the governor, it was generally announced throughout the nation that the Mormons were in rebellion, and the most urgent clamor was set up on all sides for the immediate chastisement of the rebels. But on the part of the people of Utah, it was urged that the question was, were the people in rebellion when the expedition started, and not were they in rebellion when it threatened their homes.

They challenged their enemies to adduce one instance of rebellious conduct on their part previous to the concentration of the expedition; and argued that if the action of the governor constituted rebellion, so would it likewise be resistance of legal authority for a householder to grasp by the collar and hold at arm's length a policeman who intruded upon his premises and sought without justification to beat him with his club. Any man may be drawn into such an attitude by the lawless assault of an officer. He is entitled to defend himself. And self-defence is the sufficient answer of the Mormon people to the charge of rebellion.

But it may be argued that there was no necessity to defend themselves from an army of the United States, entering a territory of the United States, in obedience to the orders of the President, with instructions not to assume the aggressive, and to act in strict obedience

to the civil authorities as *posse comitatus*. Such were the circumstances under which the army ostensibly marched into Utah. But there were many things in the extraordinary size of the expedition, in the tissue of lies that called it forth, in its history both before entering the Territory and in the events of subsequent days, that would justify any people against whom it might be directed in regarding it with suspicion. And not only was suspicion justified by the extraordinary circumstances surrounding the expedition itself, but there was much in the history of the people of Utah, that led them to repose but little confidence in fair words.

They had been driven from county to county in Missouri, each time with the loss of all their property excepting such as the mob desired to buy and at such prices as it saw fit to give. They were murdered, their houses pillaged and burned, their women outraged, their leaders whipped and imprisoned.

It was openly admitted that the Mormons could not be reached by the law; it was therefore determined to reach them without its intervention. Appeals after appeals for protection and justice were made to officers of the law and to the governor but without avail. Finally, under the order of Governor Boggs, under the plea that the Mormons had risen in arms, which indeed they had done in several instances, but only to protect themselves from the mob, the Mormons were driven from the State. These scenes were repeated in Illinois. Their Prophets were murdered, while under the protection of the governor. They had appealed unavailingly to State and United States authorities; and were finally driven from their thriving homes in the dead of winter to seek a home in the wilderness. When they were about to enter upon an arduous journey to the Rocky Mountains, during which they would need all of their men, the government made a demand upon them, quite out of proportion to their numbers, to furnish five hundred men for the Mexican war. The demand was complied with,

and the men after a toilsome march to California, by the southern route, were discharged there without means to reach the new home of the Saints. Despite the injustice of their treatment at the hands of the United States, the Mormons planted the stars and stripes on the hills above the site of their new city, while Utah was yet Mexican territory.

Of the loyalty of the Latter-day Saints to the underlying principles of the government of the United States, as embodied in the Constitution and fairly construed, there can be no question. Of this statement, it is sufficient proof to refer to their belief, embodied not only in the Book of Mormon but in the teachings of Joseph Smith and his successors, that the patriot fathers were inspired by the Almighty to frame the Constitution and to organize this government. But while the Latter-day Saints have been strictly loyal to the Constitution, they have had much cause to criticize the actions of officials under it, and have differed in many instances with legislative and judicial branches of the government in their interpretation of its provisions.

When, therefore, they heard that they were denounced as a traitorous sect, with covert ambition to set up an independent government, they knew themselves to be egregiously libelled. Their slanderers were able to bring nothing to substantiate the charge, except words spoken in righteous and indignant criticism of the treatment they had received at the hands of Federal officials, and of the characters of judges and other officers who had been sent amongst them as representatives of the justice and virtue of the government. It is true that they claimed to be the true Church of Christ and that they expected Christ soon to come to His people and reign in righteousness. If that be treason, the Lord's Prayer should be enjoined as treasonable. The Mormon people have yet to learn that it is treasonable to the United States government, that trusts in God, to pray for and expect the Kingdom of God.

Runaway officials made some charges

against the Latter-day Saints and their leaders, most of which were fully disproved at the time and were discredited by the eastern press. As a matter of fact, the morality of the Mormon people, their honesty, their steady habits, their frugality and thrift; in short, the possession by them of all the elements that make a community law-abiding, could not then, as it cannot now, be successfully disputed. The Mormons have always been a hard working, industrious and successful people. They have built up and beautified every place they ever settled. Industry and success under difficult circumstances are absolutely inconsistent with criminality. They have never been found within prison walls except as martyrs to their religion—a fact wholly inconsistent with good citizenship.

It is true that the people felt grieved, deeply angered over the course of a number of the officials that had been sent to the Territory. It is true that they spoke in plain language of them and did not hesitate to denounce in unmistakable terms the un-American practice of appointing non-citizens of the Territories to offices within those Territories. It is true that they had suffered so much in public esteem through the falsity of Drummond and others, that they resolved they would not tolerate any more of his ilk among them. But what of all this? Had they not a right to their own views of the Constitutional powers? And was it not a right, yes, even a duty to themselves and their posterity, to liberty itself, to resist the imposition of lecherous, incompetent and prejudiced foreigners, as officeholders among them? If freedom is to be perpetuated in this country, it will be because it is jealously guarded, and because every encroachment of centralized power or tyranny is resisted. The rebels of the past are the patriots of to-day. The American system of territorial government is wholly indefensible. The right of local self-government is denied, and yet it was for the possession of that right that the Revolution was fought. Congress has always claimed the right to

annul any or all of the laws of the Territorial legislatures, and latterly has assumed the authority to legislate for them in all local matters—and this notwithstanding the fact that an American territory is without a vote in Congress. And, furthermore, not only does Congress annul and make laws for the control of local officers, but sends executive and judicial officers to administer therein. The right of selecting their own officers, which is held sacred in the smallest township of a State, is deemed inapplicable to a populous Territory. We then have the melancholy spectacle of a government whose declaration of independence declared that governments derive their just powers only from the consent of the governed, denying that the people of the Territories have any right to a voice in making or administering local laws. Whatever powers a Territory may exercise in those directions, are bestowed not as a right but as a gracious privilege. Our forefathers protested strongly against taxation without representation. They did not care for the trifling amount involved in the stamp tax or the tax on tea, but they did object to the principle; and a candid person would conclude that if any principle was established by the Revolution, it was the principle that taxation without representation is wholly wrong. Yet the American territories have always paid their proportion of taxes, and have not a voice in their imposition. The revenue of the general government is derived from internal taxes on liquors and tobacco, and from the custom duties—both of which fall upon the citizen of a Territory just as heavily as they fall upon the citizen of a State. Utah to-day pays about three-quarters of a million dollars of indirect taxes per year to the general government, which are imposed upon her citizens without representation. The Territorial system is obviously, even grossly wrong, and un-American. The Latter-day Saints suffered keenly under the wrong, and did not hesitate to denounce it boldly. And they were right, and will yet be recognized to have been so. Governor Young, in his message to

the Legislature, in December, 1857, wrote as follows, upon the paramount question. The quotation is long, but is of great historical interest, and not accessible to many.

"True, all human instituted governments contain more or less of the weakness pertaining to imperfection, and to this law our Government is by no means an exception, still I am not acquainted with any man-made form of government in which are sown so few of the seeds of its own dissolution. Lovers of justice, as were the revolutionary patriots, endowed as they were in their deliberations and acts with a goodly portion of that wisdom which cometh from above, and wielding an influence seldom attained by so small a number, yet they were unable to decree a republican form of government without a system of checks and balances, dividing the federative power into three distinct branches, controllable only by the will of the sovereign people. Their former experience makes it a matter of no surprise that in their deliberations and acts they leaned so strongly to the side of the largest degree of individual freedom, nor, having suffered so sorely under the cruel rod of religion established by secular power, that they so clearly and strenuously guarded and guaranteed the widest scope to freedom of conscience and consequent right of worship in accordance therewith. But with the sound judgment and experience possessed by those great statesmen, it is only another evidence of the weakness incident to humanity, even when acting under the best of motives, that after having so long groaned under the bitter oppression of British colonial rule and successfully struggled for the establishment of the inherent right of each and all to "life, liberty and the pursuit of happiness," with the positive guarantee that every one should be privileged with and protected in the blessings flowing from a republican form of government, whose characteristic consists solely in the well defined and well understood fact that the rulers and laws shall proceed only from the election and consent of the governed, they should in April, 1784, pass resolutions, and in July, 1787, over two months previous to the adoption of the Constitution, pass an ordinance specially legislating for American citizens residing on public domain, directly contrary to the very genius of the Articles of Confederation by which they had mutually pledged each other they would be guided. And that very legislation, contrary as it was to the authorities and limitations of the Articles of Confederation existing at the time of

the passage of the celebrated ordinance of 1787 and to those of the Constitution adopted in the same year, as well as to the great truth embodied in the Declaration of Independence, that governments derive their just powers from the consent of the governed, could be and was endorsed by Americans so long as the usurped power was exercised in justice; and the portion of that illegal legislation copied into "organic acts" for territories could still be endured were it not so grievously abused, as is the case where officers are attempted to be forced upon a free people contrary to their known and expressed wishes. Still looking as our patriot fathers measurably did to the governmental experience and example of the mother country, and surrounded as they were by so many conflicting views and entangling questions, it is not a subject of so much surprise that they inadvertently took so illegal a course as it is that an early Congress under the Constitution continued to perpetuate and endeavor to make legal that which neither was nor ever could be law, without first destroying or re-modeling the very Constitution from which Congress derives its power to act. And, again, the course of that Congress is by no means so surprising as that Congress after Congress, with a lengthening experience in the workings of the governmental machinery and a boasted increase of enlightenment, should still continue to fasten a portion of that unconstitutional relic of colonial barbarism upon American citizens, whenever a laudable spirit of enterprise induces those citizens to lawfully occupy and improve any portion of the public domain. And it is most surprising of all that Americans occupying public domain in Territories have so tamely submitted to such long-continued and obvious usurpation.

Even since the more odious features in the ordinance of 1787 have been omitted in the organic acts more recently passed by Congress for Territories, which acts are but illegal patterns after that unconstitutional ordinance, officers are appointed to rule over American citizens in Territories and to have a voice in the enactment, adjudication and execution of territorial laws; and worse still, those officers are frequently appointed from a class well known, through the rightfully expressed wishes of large majorities, to be justly objected to by those whom they are appointed to govern. Call you that republican? It is British colonial vassalage unconstitutionally perpetuated by tyranny and usurpation in the powers that be. It is difficult to conceive how a people so enlightened as are Americans, should for so long a period have

suffered themselves to be measurably disfranchised by usurpations curtailing their rights when passing an air line from a State into a Territory, more especially when that changing of locality is to result in the improvement of regions that would otherwise remain waste.

It is foreign to my present purpose to detail that policy which should have governed from the beginning in the relation to enlightened residents in our Territories, a policy that would not have curtailed them in the least constitutional right and would thereby have excluded that odious and suicidal inconsistency existing from the first until now between the form and the administration of our government, and would have caused the administration, as does the form, to guarantee equal freedom to all, in Territory as well as State; but will merely remark in passing, that the continued practice of that wretched inconsistency has done and is doing much to undermine the fair fabric of American liberty.

Utah, like other Territories, saw fit to waive those constitutional rights so illegally denied to citizens who cross certain air lines of a common country to extend the area of civil and religious liberty, and an act organizing our Territorial government, was passed by Congress, on the ninth of September, 1850. Fortunately for us, a wise and good man then occupied the executive chair of our nation; a statesman, whose sound judgment and humane feelings, prompted him to extend to us our rights, so far as the Organic Act, and hungry office hunters would permit. He appointed a part of the customary appointees, in accordance with the wishes of the people, and no doubt thought that he had appointed good men to fill the remaining offices; but in this he was partially disappointed, being deceived by the foolish although very common habit of recommending men who are not worthy. I am also confident that his successor endeavored to make as good appointments for us as circumstances and unwise counsels and recommendations would allow; but during his administration, prejudice began to set in strongly against Utah, and he was so unfortunate as to appoint, at the instigation and solicitation of a then influential senator in Congress, a person who proved to be as degraded as his capacity would admit, and who, it is reported came, acted, left and still acted in accordance with the instructions from the senator who procured his appointment, but in a manner outraging morality, justice, humanity, law, and even common decency.

The members and officers of the last Legislative Assembly, familiar with the evils visited

upon the innocent by the miserably bad conduct of certain officials heretofore sent here by the government, knowing that all republican governments, which both our general and State governments are in form, are based upon the principle that the governed shall enjoy the right to elect their own officers and be guided by laws having their own consent, and perfectly aware that by the Constitution, residents in Territories are guaranteed that great right equally with residents in States, (for Congress has not one particle more constitutional power to legislate for and officer Americans in Territories than they have in States), respectively memorialized the President and Senate to appoint officers for Utah in accordance with an accompanying list containing the names of persons who were her first choice for the offices placed opposite their names, but if that selection did not meet with approval, they were solicited to make the appointments from a list containing other and a larger number of names of residents who were also the choice of the people and if that selection was also rejected, to appoint from any part of the Union, with the simple request, in such event, that the appointees be good men. In this matter of appointment of officers, what more rights could the most tyrannical in a Republican Government ask a Territory to waive? Yet up to this date no official information concerning the action, if any, taken upon that memorial has ever reached us.

Time glides by, and travelers and newspapers began to confirm the rumor that the present executive and a part of his cabinet had yielded to the rabid clamor raised against Utah by lying editors, corrupt demagogues, heartless office-hunters and the ignorant rabble, incited by members of the hereditary clergy, and were about to send an army to Utah with the sole and avowed purpose, as published in almost every newspaper, of compelling American citizens, peacefully, loyally and lawfully occupying American soil, to forego the dearest constitutional rights, to abandon their religion, to wallow in the mire and worship at the shrine of modern civilization and Christianity, or be expelled from the country, or exterminated. Where now are constitutional rights? Who is laying the ax at the root of the tree of liberty? Who are the usurpers? Who are the tyrants? Who the traitors? Most assuredly those who are madly urging measures to subvert the genius of free institutions and those principles of liberty upon which our government is based, and to overthrow virtue, independence, justice and true intelligence, the loss of either of which by the people, the celebrated Judge Story has

wisely affirmed, would be the ruin of our Republic and the destruction of its vitality. And ex-President James Madison; among other purposes, declared it be the purpose of the government "to avoid the slightest interference with the rights of conscience, or the functions of religion, so wisely exempted from civil jurisdiction."

Has Utah ever violated the least principle of the Constitution, or so much as broken the most insignificant constitutional enactment? No, nor have we the most distant occasion for so doing; but have ever striven to peacefully enjoy those rights guaranteed to all by a merciful Creator. But so unobtrusive and evil a course does not seem to please those who live and wish to live by office, and those who make and love lies, and since those characters are numerous and also powerful through well-disciplined organization, and since Utah has yielded right after right, for the sake of peace, until her policy has emboldened the enemies of our Union, it must needs be that President Buchanan, if he has ordered an army to Utah as reported, for he has not officially notified me of such a movement by his order, has at length succumbed, either through choice or through being overcome, to the cruel and nefarious counsels of those enemies, and is endeavoring to carry out a usurpation of power, which of right belongs only to the people, by appointing civil officers known to be justly objectionable to freemen and sending a so-called army under mere color of law to force those officers upon us at the point of the bayonet, and to form a nucleus for the collection and protection of every gambler, cut throat, whoremaster and scoundrel who may choose to follow in their train. Such a treasonable system of operations will never be endured nor even countenanced by any person possessed of the least spark of patriotism and love of constitutional liberty. The President knew, if he knew the facts in the case, as he was in duty bound to do before taking action, that the officials hitherto sent here had been invariably received and treated with all the respect their offices demanded, and that a portion of them had met with far more courtesy than elsewhere would have been extended to them, or their conduct deserved; he also knew, or had the privilege of knowing, that the memorial of the last assembly as already stated, respectfully informed him that Utah wished good men for officers, and that such officers would be cordially welcomed and obeyed, but that we would not again tamely endure the abuse and misrule meted by official villains, as were some who had formerly officiated here. Such being a few

of the leading facts, what were the legitimate inferences to be drawn from the rumors that the President had sent a batch of officials with an army to operate as their posse? That he had wilfully made the official appointments from Utah from a class other than good men, and placed himself, where tyrants often are, in the position of levying war against the very nation whose choice had made him its chief executive officer.

Fully aware, as has been justly written, that "patriotism does not consist in aiding government in every base or stupid act it may perform, but rather in paralyzing its power when it violates vested rights, affronts insulted justice, and assumes undelegated authority," and knowing that the so-called army, reported to be on its way to Utah, was an undisguised mob, if not sent by the President of the United States, and if sent by him, in the manner and for the purpose alleged in all the information permitted to reach us, was no less a mob, though in the latter event acting under color of law, upon its near approach I issued, as in constitutional duty bound, a proclamation expressly forbidding all bodies of armed men, under whatsoever name, or by whomsoever sent, to come within the bounds of this Territory. That so-called army, or more strictly speaking, mob, refused to obey that proclamation, copies of which were officially furnished them, and prosecuted their march to the neighborhood of Forts Bridger and Supply (which were vacated and burned upon their approach) where it is said they intend to winter. Under these circumstances I respectfully suggest that you take such measures as your enlightened judgment may dictate, to insure public tranquility and protect, preserve, and perpetuate inviolate those inalienably constitutional rights which have descended to us a rich legacy from our forefathers.

A civilized nation is one that never infringes upon the rights of its citizens, but strives to protect and make happy all within its sphere, which our government, above all others, is obligated to accomplish, though its present course is as far from that wise and just path as the earth is from the sun. And under the aggravated abuses that have been heaped upon us in the past, you and the whole people are my witnesses that it has more particularly fallen to my lot and been my policy and practice to restrain rather than urge resistance to usurpation and tyranny on the part of the enemies to the Constitution and constitutional laws (who are also our enemies and the enemies of all republics and republicans), until forbearance under such cruel and illegal treatment cannot well be longer

exercised. No one has denied or wishes to deny the right of the government to send its troops when, where and as it pleases, so it is but done clearly within the authorities and limitations of the Constitution, and for the safety and welfare of the people; but when it sends them without the pale of those authorities and limitations, unconstitutionally to oppress the people, as is the case in the so-called army sent to Utah, it commits a treason against itself, which commands the resistance of all good men, or freedom will depart our nation.

"In compliance with a long-established custom in appointing officers not of the people's electing, which the Supreme Court of the United States would at once in justice decide to be unconstitutional, we have petitioned and petitioned that good men be appointed, until that hope is exhausted; and we have long enough borne the insults and outrages of lawless officials, until we are compelled in self-defense to assert and maintain that great constitutional right of the governed, to officers of their own election, and local laws of their own enactment. That the President and the counselors, aiders and abettors of the present treasonable crusade against the peace and rights of a Territory of the United States, may reconsider their course and retrace their steps is earnestly to be desired; but, in either event, our trust and confidence is in that Being, who, at His pleasure, rules among the armies of heaven, and controls the wrath of the children of men, and most cheerfully should we be able to abide the issue.

"Permit me to tender you my entire confidence that your deliberations will be distinguished by that wisdom, unanimity and love of justice that have ever marked the counsels of our Legislative Assembly, and the assurance of my hearty co-operation in any measure you adopt for promoting the true interests of a Territory beloved by us for its very isolation and forbidding aspect; for here, if anywhere upon the footstool of our God, have we the privilege and prospect of being able to secure and enjoy those inestimable rights of civil and religious liberty, which the beneficent Creator of all mankind has, in His mercy, made indefeasible, and perpetuate them upon a broader and firmer basis for the benefit of ourselves, of our children, and our children's children, until peace shall be restored to our distracted country."

It is no difficult matter to find the reasons that induced a loyal people for the moment to appear in the attitude of rebellion.

The injustice that had marked their

treatment by individuals and governments, previous to the exodus, engendered within them a deep and merited distrust of the motives of their fellow-beings.

Under ordinary circumstances, therefore, they would have been suspicious. But there were many things in the present movement against them that was extraordinary and, therefore, doubly suspicious.

To enumerate: The statements of Drummond and others, which gave rise to the expedition, were false. The Mormons knew this; and had been at some pains to demonstrate it to the satisfaction of the people of the east.

The pulpit, the press, and public speakers, joined in demanding the chastisement or utter extermination of Mormonism. What could Mormons hope from an army that was the offspring of falsehood and bitter and unthinking hatred?

Despite Mormon demands and protestations, troops were projected against them without one effort at investigation by the government.

The size of the expedition was such as to create alarm. Two thousand five hundred troops, a force immeasurably greater than the ordinary regiment of the frontier, was collected and sent at enormous expense.

It was collected in haste.

It was ordered to march so late in the season, that the necessity of wintering in the mountains was clearly foreseen.

It was not sent openly, as the troops of the United States were usually sent into the various parts of its territory. But previous to its setting out, mail communication with Utah was stopped. The expedition was shrouded in secrecy. Governor Young knew nothing of its approach save what he learned unofficially from travelers.

The sentiment of the army as it toiled across the plains was without question or concealment, warlike against the Latter-day Saints.

A new set of Federal officials came under its protection. It was to act as a *posse comitatus* to assist them in the en-

forcement of law. Yet no law had been broken or resisted. The conclusion was resistless to the Latter-day Saints that if Drummond's lies were potent enough to send an army, they would be potent enough, under judges of the same ilk, with an army at their back, to punish for the crimes they so falsely alleged. Fearing a reign of bloodshed and terror, caused by prejudice and the supposed necessity of doing something against the Mormons, in which crusade camp-followers, emigrants, discharged soldiers, and other transients, as well as apostates, would be permitted to play a prominent part

as grand and petit jurors, the Latter-day Saints acted entirely in self-preservation when they took measures to hold the army until the morning of reason might dawn upon the night of prejudice.

Who can doubt, if the army had not been resisted, and had, with accompanying officials, in the full flush of success, entered Utah, in 1857, a war would have been forced upon the Mormons? Nothing proves better than the issue of the affair, the propriety of Mormon conduct, for with the winter came a demand for investigation, and with investigation, an understanding and settlement. *R. W. Young.*

A NEW WITNESS FOR GOD.

I.

Some millions must be wrong, that's pretty clear.

* * * * *

'Tis time that some new prophet should appear,
Or old indulge man with a second sight;
Opinions wear out in some thousand years
Without a small refreshment from the spheres.

THAT mankind is in need of a new witness for God, is evident. The irreligion of the times; the steady progress of infidelity in Christian lands; the disagreement among professing Christian people on the principles of religion, resulting in the multiplication of sects; the absence of a living, active faith in God and the Gospel of His Son even among professing Christians, prove our statement to be true.

The position of the Christian world to-day is analogous to that of the Jews at the advent of the Son of God among them. To the forefathers of the Jews had been committed a system of religion, a code of morals, and an order of government which reflected the wisdom, justice, goodness and power of its Author—God. But they and their children perverted that religion, no longer lived in the spirit of its moral teachings, and through transgression were deprived of their God-given government; so that the advent of the Messiah found them in bondage, and following the perverted religion—paying tithes on mint and anise

and cummin, but omitting the weightier matters of the law, judgment, mercy and faith; making long prayers on the street corners to be heard of men, but at the same time robbing widows' houses; making the outside of the platter clean, but within they were full of extortion and excesses; garnishing the tombs of the prophets of former days, yet slaying those whom God sent as His messengers to them; boasting themselves of the seed of Abraham, yet neglecting to do the works of Abraham; priding themselves in the law given by God to their fathers, yet making the law of no effect by their traditions. Such was the condition of the Jews nineteen centuries ago—such is the condition of the Christians of to-day.

To the fathers was the Gospel of the Son of God committed in its purity, simplicity and power; but as years rolled on and the voices of inspired prophets and apostles were hushed in death, the Gospel was perverted. Damnable heresies were privily brought into the Church, and the way of truth was evil spoken of; refusing longer to endure sound doctrine, and having itching ears, the people heaped to themselves teachers, and the truth was turned to fables; of themselves men arose teaching perverse things to draw away disciples after them. And thus were the laws of the Gospel transgressed, its ordinances changed and

the covenant broken; and such was the mingling of pagan philosophy with the few truths of the Gospel that remained, that even their lustre was nearly eclipsed.

Succeeding generations floundering in the darkness, multiplied the errors of those who had gone before them; schism seems only to have begotten schism, until the Christian religious world is split up into conflicting factions, nothing but confusion remains, and mankind are being fed upon the dry husks of a man-arranged and dead theology.

I may be charged with severity in making this arraignment of the Christian world, but examination will prove that it is no more severe than it is true. Instead of that unity existing among the Christians which the whole tenor of Scripture leads us to expect will be one of the characteristics of the Church of Christ, and which is one of the signs of her divinity, we find confusion confounded and the whole fabric split up into contending sects. Instead of an inspired priesthood, consisting of apostles, prophets, seventies, elders, bishops, etc., with a direct communication with the heavens, either through holy angels or the inspiration of the Holy Ghost, we have various forms of church government devised by man, more or less elaborate and learned, but lacking both a commission from God and the inspiration of heaven. Instead of a faith which lays hold of and enjoys the gifts and graces connected with the Gospel of the Son of God, such as the gift of knowledge, wisdom, faith, healing the sick, prophecy, discerning of spirits, etc., the mistaken ministers of modern Christendom teach their followers that these spiritual powers, so characteristic of the ancient Saints, are no longer to be enjoyed; and to excuse their absence, tell their dupes they are no longer needed. Thus instead of contending earnestly for the faith once delivered to the Saints, as admonished by the Scriptures to do, they are taught not to contend for it; nay, they are told it is not needed. Instead of possessing the Holy Ghost, which not only brings peace, joy, love, gentleness, goodness, meekness and

temperance; but also guides into all truth, teaches all things, testifies that Jesus is the Christ—so that man may not be left in uncertainty on so grave a question—takes of the things of the Father and reveals it unto man, and shows him things to come—in fact is the very spirit of prophecy, and the power by which the Scriptures were written—but instead of possessing that spirit, and rejoicing in the manifestations of its highest and noblest powers, Christians, and especially the ministers of Christendom, tell us it was never intended that the Holy Ghost should continuously bestow upon man these extraordinary God-given powers. That, however, is an assumption on their part, pure and simple, for which there is not only no warrant in Scripture, but it is contrary to the whole tenor and spirit of the word of God.

Thus the heaven-born religion of Jesus Christ has been degraded to a mere form of godliness lacking the power thereof. Unbelief in the churches is common and constantly increasing. Proving that the evidence which convinced and satisfied the fathers is not sufficient to produce the same result in the children. Christianity of to-day is losing its power as a religion: it is as a social institution rather than a religion that it exercises whatever of force it still possesses. It stands on nationality, on tradition rather than upon faith.

I would not be understood as saying there is nothing good or true in the religious sects of modern Christendom. Long after the sun sinks below our horizon his light is seen gilding the mountain tops and the clouds floating in the placid sky of evening; and we enjoy for some time the glorious though subdued light he leaves behind. So it is with the religion of Jesus Christ. The Son of God brought such a splendid system of religious and moral truth into the world, that it flooded the whole earth with its glory; and though men corrupted with their vain and false philosophy His Gospel—departed from its principles and precepts, making it of no effect through their traditions, and burying its lustre

under the rubbish of human superstition and folly—yet they could not altogether destroy the gems of truth it here and there left behind it. And those truths, like diamonds amid unsightly heaps of *debris*, have attracted the attention of men of noblest minds and superior intellects, who have been so enraptured with the fragments of the Gospel they found that they imagined they had discovered the entire mine, instead of a few detached gems; and have founded systems of religion which incorporate within their structures some of the principles taught by the Son of God. So far, so good. But as all the rays of artificial light which man can create, if condensed into one ray, would not make a sun; so if all the truths held by Christian sects were brought together into one organization, they would not make up that perfect system of truth known as the Gospel of Jesus Christ. None but God can restore that in its fulness.

Nor would I, in the strictures I make respecting the religious world, be understood as even hinting that there are not tens and hundreds of thousands of both men and women in the various sectarian churches who are sincere and devout in their worship, and who are loved of God. But these are cases where individuals rise above their creeds, and whose souls are so deeply stirred by true veneration for God, and an honest effort to act in harmony with the divine will, that in spite of false, dead systems of faith and powerless churches, they hold communion with God and are conscious of His approval.

But, in order to stay the progress of infidelity, and close the mouths of blasphemers; to evangelize the world and bring it to a unity of faith; to strengthen and confirm the faith of professing Christians; and to infuse new life into the religious world—a new witness for God is absolutely needed. And God has given it.

II.

"And because my words shall hiss forth, many of the Gentiles shall say, a Bible! a Bible! we have got a Bible, and there cannot be any more Bible."
—*Word of the Lord to Nephi (11 Nephi xxix, 3),*

THE new witness of which I have spoken is one that has been brought to light through the revelations of God to man in this our age. And here, on the very threshold of this subject, I meet with an obstacle that must needs be removed before I can hope to secure the attention of the reader. I refer to the almost universal belief among Christians that the canon of Scripture is closed, and that no more revelation is to be given. Had I been able to say that the New Witness had been unearthed by the researches of man; that by some such fortunate discovery as the finding of the Rosetta Stone, there had been brought to light additional evidence to the truthfulness of the Jewish Scriptures; or that learned scientists by means of microscope or telescope had found new facts which tended to confirm the revelations contained in Holy Writ, no doubt what I would then have to say would be listened to with some degree of attention. But among Christian sects the belief that God will give no more revelation to man is so general, that to say our New Witness has been brought to light through a modern revelation, is to raise against it all the prejudice existing against what is called new revelation. Hence, I say, this obstacle, meeting us at the commencement of our subject, must be discussed and removed.

Nothing could be more untrue, or out of all harmony with the spirit and teachings of Holy Writ, than that doctrine which teaches that the stream of revelation from God, stopped nineteen centuries ago, and will no more be renewed. Any one who will take the pains to read Acts ii, 38, 39, will admit, no doubt, that a universal promise of the Holy Ghost is there made to those whom God shall call to obedience to His Gospel; the language is:

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

I know not how a promise more universal than that could well be made. It

extends to all people, and to all ages. If men realize the fulfillment of this promise made by one commissioned to speak with authority in the name of God, they would enjoy the powers of that spirit; and one of its powers is to make known the things of God, and to show things which are to come. Here is the passage which proves it:

"Howbeit when he, the Spirit of truth, [which is the Holy Ghost] is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and *he will show you things to come.* * * * All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."—*John xvi, 13—15.*

Furthermore it is said of this Spirit, that it will testify of Christ (*John xv, 26*), and Paul says that—

"No man speaking by the Spirit of God calleth Jesus accursed, and no man can say that Jesus is the Lord but by the Holy Ghost."—*I Cor. xii, 3.*

From this it appears that the Holy Ghost is a witness for Christ, a testimony for Jesus; and it will be remembered that when John the Revelator fell at the feet of the angel and was about to worship him, the angel said:

"See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: *for the testimony of Jesus is the spirit of prophecy.*"—*Rev. xix, 10.*

And since, as we have seen, the Holy Ghost is the "testimony of Jesus," therefore the Holy Ghost is the spirit of prophecy. It was under the influence of that Spirit that what Scripture we have was written. Says the Apostle Peter:

"For prophecy came not in olden time by the will of God, but holy men of God spake as they were moved upon by the Holy Ghost."—*2 Peter i, 21.*

And that which these holy men spake was written down and became Scripture.

Seeing, then, that the Holy Ghost is the source of divine inspiration and revelation, and that a universal promise of the Holy Ghost is made to those whom God shall call to yield obedience to His Gospel, as well to men in this age as to those who lived in former ages, how comes it that men revolt against the idea of God giving through revelation a new

witness for Himself in this unbelieving generation? We shall see. But we desire to show here that this doctrine of a cessation of revelation is directly contrary to the word and promises of God.

The Apostle Peter in refuting the charge of drunkenness laid upon the apostles on the day of Pentecost by the multitude, who heard them speaking in tongues and prophesying, quoted from a prophecy of Joel's, which he read as follows:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my handmaidens I will pour out in those days of my Spirit; *and they shall prophesy.*"—*Acts ii, 17, 18.*

I am aware that many will contend that this prophecy of Joel's was fulfilled in the outpouring of the Holy Ghost upon the apostles on the day of Pentecost. But this is not the case, as will appear by a second reading, and a careful noting of the terms of the prophecy. In the first place it is worthy of note that the outpouring of this Spirit is to occur in *the last days*; second, the outpouring of the Spirit is to be upon *all flesh*, upon the handmaidens of the Lord as well as upon His servants. But on the day of Pentecost the Spirit descended upon the apostles only, instead of upon *all flesh*; upon some of the servants of the Lord, but not upon his handmaidens: Hence on the day of Pentecost the terms of Joel's prophecy were not fulfilled, nor will they be until that happy time shall come when the lion and the lamb shall lie down together, and all enmity between man and the brute creation has departed, and they shall not hurt or destroy in all God's holy mountain. How then are we to understand Peter's reference to this prophecy of Joel's in connection with the Holy Ghost descending on the apostles, for he says: "This is that which was spoken by the prophet Joel." The apostle simply meant that that which the people then witnessed was the manifestation of the same Spirit spoken of by Joel, which eventually will be poured out

upon all flesh; upon God's handmaidens, as well as upon His servants. Hence we conclude from the Scriptures that in the last days there is to be a more wonderful outpouring of the spirit of prophecy upon the people than has been yet known among men.

Moreover we find a number of Scriptures which plainly declare the visitation of heavenly messengers to the earth in the last days—in days manifestly after those in which the apostles lived. Such for instance as—

An angel to visit the earth in the hour of God's judgment, which is connected with the glorious coming of the Messiah, bringing with him the everlasting Gospel, which is then to be preached to every nation, kindred, tongue and people (Rev. xiv, 6, 7):

A special messenger to prepare the way for the glorious coming of the Son of God—when he shall suddenly come to His temple—when it will be difficult to abide the day of his coming—when he shall come to purify the sons of Levi, that they may offer an offering in righteousness unto the Lord (Malachi iii, 1-5):

Elijah, before the coming of the great and dreadful day of the Lord, whose peculiar mission it is to turn the hearts of the fathers to the children and *vice versa* (Malachi iv, 5, 6.):

Angels to gather the elect "from the four winds, from one end of heaven to the other" (Matt. xxiv, 31):

Two prophets yet to be raised up in Jerusalem who will have power to shut heaven that it rain not, but who, notwithstanding their great powers, will become martyrs—will seal their testimony with their blood (Rev. xi, 3-14).

Yet with all these events plainly predicted in Holy Writ, all Christendom has been persuaded to believe, contrary to the teachings of the word of God, that no revelations are to be given of later date than those contained in the New Testament. To fix that idea in the mind the professed teachers of religion, instead of following the admonition of Jude, and urging their followers to contend earnestly for the faith once de-

livered to the Saints (Jude iii), which was sufficient to bring down a continuous stream of revelation from God and the visitation of angels—they have sought to make them believe that the Scriptures teach that prophecy is to cease, the visitation of angels forever to be discontinued, and the voice of revelation to be heard no more. I shall briefly examine some of those passages which are supposed to support these views respecting the discontinuance of prophecy and revelation:

"When Jesus therefore had received the vinegar, he said, *It is finished*, and he bowed his head and gave up the ghost."—*John xix, 30*.

This passage is taken from John's description of the last moments of Jesus on the cross; and the words, "*It is finished*," by the opponents of new revelation, are twisted to mean that the work of Christ being completed, no more revelation was to be given.

That these words wrung from the trembling lips of the expiring Christ meant no such thing, is proven by the fact that nearly all the revelations in the New Testament were given after those words—"It is finished"—were uttered. Nor can they mean that the work of Christ was finished, for we find Him even after His resurrection laboring forty days among His disciples, teaching them all things respecting the kingdom of heaven (Acts i, 3). What Jesus did mean was that His suffering was finished—He had drunk the cup given Him of the Father, and wrung out the dregs in bitterest anguish.

"Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away."—*Cor. xiii, 8*.

Here, it is claimed, is a plain declaration that prophecy shall cease; and the opponent of new revelation, without stopping to inquire when or under what circumstances it shall cease, justifies himself in rejecting everything purporting to be a revelation from God, which is outside the lids of the Bible. But if those who rely upon this passage as justifying their rejection of new revelation will look at its context, they will

discover *when* prophecies shall fail, and when the gift of tongues shall cease, etc.—it will be when that which is perfect is come. As Paul remarks—continuing where my last quotation ended—

"For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."
—*Cor. xiii. 9, 10*;

and then goes on to say that at that time, that is in the apostles' own day, they saw as through a glass darkly, but when that which was perfect should come, he promised them, they should see face to face, and know as they were known—that time did not come in the days of Paul, it has not yet come, and until that perfect state in which we shall see face to face with God, and know as we are known, and all knowledge which is in part shall be swallowed up in a knowledge that shall be perfect, we have need of revelation, the gift of prophecy, and the visitations of angels even to enable us to see as through a glass darkly.

That Paul did not wish to create any idea in the minds of the Saints against the continuation of revelation from God, so long as they are in a state where even with the aid of the spiritual gifts of revelation, prophecy and tongues they can see only as through a glass darkly, is evident from the exhortation he gives in the chapter following the one we have just quoted, saying:

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."—*Cor. xiv. 1*.

Now I come to the passage which is supposed to settle the question beyond all doubting. The reader will consider the passages we have dealt with as but the outer walls; and having broken them down, we come to the citadel itself—the stronghold:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This passage occurring near the close

9*

of the last chapter of the last book of the Bible, it has been argued that it closed the canon of Scripture, and forbids the addition of any more revelation to that contained in the Bible; and upon the authority of this passage, men justify themselves in refusing to accept anything purporting to be a new revelation from God. This argument is specious, and the conclusion based upon it will be found to be most incorrect, for the following very good reasons:

I.^o The Book of Revelation in which the passage occurs was not placed in its present position—the last in the Bible,—by its author, nor by any person authorized by him, nor by the command of God. The Book of Revelations, like the other books and epistles of the New Testament, existed as a single book or pamphlet, for a number of generations, separate and apart from any collection of books such as we find in the New Testament—so that the words quoted, let them mean what they will, refer to the Book of Revelation alone, and not to the whole Bible.

II. If this passage means that no more Scripture is to be written—that the fountain of inspiration therefore was forever to remain dried up—then John the apostle, himself, was a violator of his own prohibition, for it is admitted by all biblical scholars of note, that the Gospel of St. John *was written after the Book of Revelations*.

III. The language in the passage is, "If any *man* should add unto these things," *i.e.*, the things written in the Book of Revelations—"God shall add unto him the plagues," etc. It will be seen from this, then, it is simply *man* who is prohibited adding to the things written in that book, not God. Because the Lord has forbidden *man* to add anything more to a revelation He has given, it by no means follows that the Lord has also closed His own mouth so that He cannot give a further revelation.

Words very similar to these in Revelations are to be found in the writings of Moses:

"Ye shall not add unto the word which I command you, neither shall ye diminish ought

from it, that ye may keep the commandments of the Lord your God which I command you."—*Deut. iv, 2.*

Yet no one believes those words close up the revelations of God to man—in indeed volumes of revelations were given after they were written. Still the Jews would have been just as reasonable—as much justified in rejecting the revelations of God given subsequent to the writing down of those words, as Christians of to-day are in rejecting what purports to be a new revelation from God, because of what is written in the last chapter in the

Bible. In both cases man is prohibited from adding his own words to the things which God has revealed, and passing them off as the word of God; but God is free to add revelation to that already given as seemeth Him good.

There is nothing in these passages which are quoted to sustain the idea that no more revelation is to be given from God. It is a subterfuge of man's to hide his own spiritual weakness—to excuse the absence of the powers of God which brings to earth the revelations of heaven.

B. H. Roberts.

THE TOWER OF LONDON.

THIS monument of ancient times and customs is built on the bank of the river Thames, and stands on the brow of the eminence called Tower Hill; the spot where so many persons of distinguished character met death at the hands of the executioner. Judging from the position of the Tower it seems probable that it was intended to defend the approach by water to the famous metropolis of the British Empire.

It has been confidently asserted that the Tower owes its origin to the Romans. Mr. Bailey in his history of the Tower says that it was built about the time of Constantine the Great, and that it was used as a mint and treasury at least in the days of the early Saxon kings. Among other grounds given for this assertion are, that in laying foundations for a new ordnance office in 1777, the workmen discovered an ingot of silver bearing the impression of Roman characters and also several gold coins.

Judging from these circumstances and also from the naturally favorable position of the eminence on which it stands, it seems probable that the Romans had some kind of fortress on the site of the present building. The fortress which Alfred the Great rebuilt in 886 stood on the same site, and the east wall of the city of London was near its base. This spot was selected by William the Conqueror soon after he took possession of

the kingdom, in 1066, as a fit place for both a fortress and a palace. The exact year when building was commenced is unknown. In 1078, however, they had already made some progress. The old fortress had at that time been torn down and its old base afforded a firm foundation for the new.

Thus amidst the terrible conflict which sprung up from the Norman's ruthless endeavor to quench the spirit of liberty, the great White Tower arose. The patriot citizens of England so spurned the iron rule of him who sought to crush them, that the policy of the Conqueror would lead him to provide some stronghold adapted at once to shelter himself and awe the rebellious. The massive grandeur of the structure erected by William fitted it well to accomplish these ends. The site too was wisely chosen; just outside the city, eastward, on the northern bank of the river Thames where the ground is gently elevated above the surrounding country. Thus the Tower of London was the offspring of England's tempestuous morning. As the storms gradually subsided and constitutional freedom shone forth with steadier and brighter ray, the frowning *dungeon* of the Normans occupied a less prominent place in England's history. At present the gloomy old pile is almost lost amidst the all-pervading light, and the Tower has become but

a memento of past conflicts, and of weathered storms.

As we descend Tower Hill, the hoary walls of the ancient pile rise up before us amidst the surrounding mass of more modern buildings, grim witnesses of a bygone age. They remain as symbols of the terrible struggles resulting from ill defined rights and uncontrolled passions. Dark shadows of the past enshroud the gloomy fabric but they serve to throw into stronger relief the liberty and intelligence of the present day. Since its erection the Tower has been used both as a royal residence and a prison for political offenders, and if we consider it in either of these characters it is full of interesting recollections.

Having purchased the necessary tickets we start out on our tour of observation. The great ditch or moat as it is called, which surrounds the fortress is now dry. A strong wall of rock and cement keeps out the waters of the Thames that once surrounded the inner wall. We pass over a drawbridge and through a narrow passage. The little door on the left opens to a dark room where William Penn, the founder of Pennsylvania, was once imprisoned. A few steps further on we turn to the left and pass through a massive iron gate. On our left hand rises the Bell Tower whose bell has sounded the death knell to so many hundreds. On the right rises what is commonly known as the Bloody Tower. There in that little dark room Richard III. murdered the infant sons of his brother Edward IV. From that narrow window above, scarce three inches wide, the once great Sir Walter Raleigh looked down upon the passers by. Here he wrote that famous letter in which he called the ugly featured Queen Elizabeth, a Diana, and a Venus; and the old lady was so pleased with the flattery that he obtained his release for fourteen years.

We now turn to the right and ascending a flight of stairs find ourselves in the Wakefield Tower where are kept crowns, sceptres and other regalia of the British sovereigns. We pass then through long and large halls whose walls

are covered with the armor of many nations and many times, but more especially those of the fourteenth, fifteenth and sixteenth centuries. We see the terrible thumb screws, the rack and the wheel by which were tortured so many thousands in bygone days. There also is the executioner's axe, and the dingy oaken block that once dripped with the noblest blood of England.

The grim old fortress is indeed full of memories. For eight hundred years it has been a fortress, a palace, a prison, a mint; also a cemetery for some of the greatest of England's dead. From the time of the Normans to the days of Elizabeth it was the summer residence of the kings and queens. Here for a long time the royal money was made; and kings and queens crowned and deposed. How often have grandeur and even royalty passed through these ominous portals, to exchange the dreams of honor, and glory, and the festive brilliancy of courts for the realities of the prison lodging-house, the torture room and the fatal block and axe! In the Tower, the mock queen, Lady Jane Grey was enthroned, imprisoned and executed. To the Tower, rode Bloody Mary, to take possession of the crown. To the same Tower came her sister Elizabeth, but by way of the Traitor's gate.

We pass out upon Tower Green. Here the bravest blood of England has been spilled like water, and is yet haunted,—the superstitious whisper—by the spectre of Anne Boleyn. A few steps northward bring us to the simple little church, under the chancel of which lie the mouldering remains of the haughty Northumberland and the chivalrous Essex, the Countess of Pembroke and the innocent Jane Grey with her consort Dudley, the crafty Lovat, the unfortunate Kilmarnock and the gallant Balmerino. We retrace our steps, and turning westward, enter that portion of the edifice known as the Beauchamp Tower, every stone in whose walls is thickly sculptured with the outpourings of wretchedness and despair, carved there by the poor captives confined within its gloomy limits.

There are no executions now on Tower Hill or Tower Green. That of Radcliffe in 1747 was the last. There are no State prisoners there. Arthur Thistlewood was the last. With regard to royalty, it is doubtful if many of the sovereigns ever go there. It is said Queen Victoria has never been there since her accession to the throne.

The Tower is indeed a strange anomaly. It professes to be a fortress, and is governed by a kind of martial law, but for any purpose of defence or offence it is really useless. In no way is it adapted to resist or make use of the modern implements of warfare. There, in the heart

of maritime London, on the shore of the highway of the world, in the midst of the unceasing din that commerce makes on London Bridge, stands that strange pile of towers crumbling and gray; of grand old ramparts, and paltry sheds; of ancient artillery, and silent graves; the whole dominated by that huge castellated mass—the White Tower—that seems to laugh at time and scorn the touch of his effacing fingers.

Joseph H. Ward.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

THE FALLACY OF EVOLUTIONISM.

IN this partial arraignment of the evolution doctrine, it is not our purpose to show what has become of the monkey's tail, or how the descendants of that peculiar animal, through a series of modifications and changes, arrived at man's estate, but to give in as condensed a form as possible, by quotations and remarks, the cardinal points of evolutionism. Let not the reader imagine, however, that this "monkey business" may be dismissed with a pooh, pooh! (not but what the main idea deserves to be thus summarily dealt with) for this doctrine has many kernels of truth mixed with its chaffy theories. As well might one contend that popular Christianity hides no gems of truth in its mountains of error, as to maintain that no truths of science are made to support the evolution theory. But it can be proven plainly enough to all believers of divine revelation that evolution, taken as a whole, is built upon the sand. It is a hypothesis—a proposition based largely on false premises—and no amount of misapplied fact can successfully bolster a superstructure whose foundation is laid on the thin air of probability.

Evolutionism embraces the facts and fictions of astronomy, including the nebular hypothesis. This theory was advanced by Laplace to account for the

solar system, and even the universe itself. "In the beginning," say the evolutionists, "all the matter now composing the sun and various planets, with their moons, was in a gaseous and highly heated state. It filled all the space now occupied by the system, and extended far beyond the orbit of Neptune. The heat, which is the repellant force, overcame the attraction of gravitation. Gradually the mass cooled by radiation. The repellant force becoming weaker, the attractive force drew the matter and condensed it toward one or more centres. According to a well-known law, wherever matter seeks a centre, a rotary motion is established. As this rotary motion increased a series of concentric rings was formed, as may be illustrated by twirling a rope by one end. Finally the centrifugal force overcame at the exterior the attraction of gravitation, and so threw off a ring of condensed vapor. Centuries elapsed, and again, under the same conditions, other rings were detached. The different rings, gradually gathering about centers, formed the planets. The central mass of vapor finally condensed itself into the sun, which remains the largest member of the system." All or a part of this hypothesis may, or may not, be true.

In geology, the evolutionists hold to the facts and theories of that science as

popularly understood, viz.: That this earth was once a boiling, seething, red-hot mass; that through the action of heat, cold, moisture, and other potent factors, the world gradually and finally assumed its present physical condition.

As applied to animal and plant life, the evolutionary idea is briefly this, (and other details will be given later on): "Plants and animals have all a natural origin from a single primitive, living creature, which was itself the product of light and heat acting on the special chemical constituents of an ancient ocean. Starting from a single early form, they have gone on developing ever since, from the homogeneous to the heterogeneous, assuming even more varied shapes, till at last they have reached their present enormous variety of tree and shrub, and herb and sea-weed, of beast and bird, and fish and creeping insect. Evolution throughout has been one and continuous, from nebula to sun, from gas-cloud to planet, from early jelly-speck to man or elephant." *

Mind also has been evolved in like manner, they say. It was gradually built up from the sense of feeling. Slowly the nerves were formed out of the soft tissues of the jelly-like organism, and brought in communication part to part. In short, mind began as a vague consciousness of touch, and culminated in a highly organized nervous system, ending in a thinking brain.

Then, man, after he is sufficiently evolved from the ape state, has, and is having his evolutionary stage. I here quote at length from a disciple of evolution: "Slowly putting off his brute aspect derived from his early ape-like ancestors, man learned by infinitesimal degrees the use of fire, the mode of manufacturing stone hatchets and flint arrow heads, the earliest beginnings of the art of pottery. With drill or flint he became the Prometheus to his own small heap of sticks and dry leaves among the Tertiary forests. By his nightly camp-fire, he beat out gradually his excited

gesture-language and his oral speech. He tamed the dog, the horse, the cow, the camel. He taught himself to hew small clearings in the woodland, and to plant the banana, the yam, the bread-fruit, and the cocoanut. He picked and improved the seeds of his wild cereals, till he made himself from grass-like grains his barley, his oats, his wheat, his Indian corn. In time, he dug out ore from mines, and learned the use first of gold, next of silver, then of copper, tin, bronze, and iron. Side by side with these long, secular changes, he evolved the family, communal or patriarchal, polygamic or monogamous. He built the hut, the house, the palace. He clothed or adorned himself first in skins and leaves and feathers; next in woven wool and fiber; last of all in purple and fine linen and fared sumptuously every day. He gathered into herds, tribes, and nations; he chose himself a king, gave himself laws, built up great empires in Egypt, Assyria, China and Peru. He raised himself altars, Stonehenges and Karmaks. His picture-writing grew into hieroglyphics and cuneiforms, and finally emerged, by imperceptible steps, into alphabetic symbols, the raw material of the art of printing. His dug-out canoe culminates in the ironclad and the Great Eastern; his boomerang and sling-stone in the Woolwich infant; his boiling pipkin and his wheeled car in the locomotive engine; his picture-message in the telephone and the Atlantic cable."

In one of his works, entitled the "Descent of Man," Mr. Charles Darwin sums up his argument with the following remarkable statements: "We thus learn that man is descended from a hairy, tailed quadruped, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the quadrumana, as sure as the still more ancient progenitor of the Old and New World monkeys. The quadrumana and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, from some amphibian-

* Evolution: What it is not, and what it is.—
Popular Science Monthly for March, 1888.

like creature, and this again from some fish-like animal. In the dim obscurity of the past, we can see that the early progenitor of all vertebrata must have been an aquatic animal provided with branchiae, with two sexes united within the same individual, and with the most important organs of the body (such as the brain and heart) imperfectly or not at all developed. This animal seems to have been more like the larvæ of the existing marine ascidians than any other known form."

In another work, the "Origin of the Species," Mr. Darwin says that, "I believe that animals are descended from at most only four or five progenitors, and plants from an equal or lesser number. Analogy would lead me one step farther, namely, to the belief that all animals and plants are descended from some one prototype."

Thus, the evolutionists would have us understand that the earth and all creations upon its surface, have been slowly manufactured out of one homogeneous mass, that the germ of life (whatever that may be) was coeval with earth matter; that organized life began at some remote period as a result of light and heat, and that man, the most complex organism in nature, originated in a speck of life-germ matter. Through long years the process of "division," "differentiation," "natural selection," and what not, going on. To-day the result presented in animate nature is that the fittest have survived. And such briefly told is evolutionism.

To prove the fallacy of evolution in regard to the origin of life on the earth, and particularly the origin of man, one has only to make a true statement of fact. With the evolutionists, the God of Adam, Moses and the prophets, is left entirely out of the question. With Christians, especially Latter-day Saints, God is the Creator of heaven and earth, and all things that in them are, according to a most wonderful plan, and for a wise and glorious purpose. The outlines of the "beginning" are revealed. Let us by the light of revelation view the great scenic act of first life on the

earth. The first chapter of Genesis sets forth in grand panoramic succession the generations, the epochs, or the periods of the earth's birth and growth to full maturity and completeness with all attendant phenomena of life, light and heat. This was its spiritual creation; its pre-existent state; its pre-historic time. This view is evident from the fact that in giving a summary of what had taken place, the following language is used: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Then comes what should naturally follow—the temporal organization of plant and animal life. The body of man, of beast and of fowl was formed out of the elements composing the earth, and plants were clothed with wood and foliage from the same source. Again in the second chapter the record says concerning the end of the first creation that "the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." An analysis of this passage shows, first—that at some prior time "all of the host" of heaven and earth had been created. This certainly does not refer to the present status of the earth, for the reason that both animal and plant life are coming forth daily; it must refer to that spiritual creation of long ago. And second—all nature and nature's God ere another cycle of Time began, enjoyed the sweet rest and peace of "one day with the Lord." This earth has not had its great temporal Sabbath; it is yet to come.

To those who believe that Joseph Smith was called of God, the following will be conclusive evidence of a prior, spiritual existence of all things: "For I, the Lord God, created all things, of which I have spoken, spiritually, before

they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the *first flesh upon the earth*, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word."—*Pearl of Great Price. Page 6.*

Jesus Christ, the Great Type of spiritual and temporal man, makes use of this language: "O Father, glorify thou me, with thine own self, with the glory which I had with thee *before the world was.*" Scarcely a teacher of Old and New Testament fame but what has taught the doctrine of a primeval, spiritual childhood. The earnest inquirer for truth has only to seek in order to find the "way and the life." The Scripture

taught believer in a Creator does not ignore scientific truth wheresoever or by whomsoever found, but he does repudiate theories and hypotheses which require a greater stretch of imagination and faith,—with little or no evidence to back them—than are required for Natural Theology. The evolutionist tells me the first men on the earth were brute savages, and would have me believe it, in the face of the fact that "the most ancient human remains yet discovered present a form and development of skull utterly inconsistent with the notion that the possessors of those skulls lived the life of monkeys." Is it not more reasonable to say, besides being in accord with truth, that, in many instances, men and nations have degenerated? Instance, the Egyptians and American Indians! If our primeval parents were evolved from a jelly-fish, instead of being the divine offspring of Deity, why do we not behold today at least an attempt at the same process? But singular as it does appear, jelly-fish produce only jelly-fish.

Joseph B. Keeler.

A gentle heart is bound with an easy thread.

There is something wrong within among all those who are afraid to look within.

HENRY BERGH.

In the person of Henry Bergh a well-known figure has disappeared from New-York city life. On Monday morning, March 12th, at his residence in that city, about the hour of five, when the storm was raging most fiercely, the great humanitarian and philanthropist breathed his last. Mr. Bergh lost his wife in June before, and it has been noticed that since that time he has gradually failed in health.

Henry Bergh was born in New-York city in 1823. He had therefore reached his sixty-fifth year. He was of German descent. His grandfather, a shipbuilder, came from the Rhine country in the earlier part of the eighteenth century,

and settled at Staatsburg, on the upper Hudson. The eldest son, Christian, continued the shipbuilding business, removing it to Brooklyn, where it was long a well-known feature of the East River, at the foot of Scannel Street. It was here where Christian Bergh built the *President*, which did excellent work in the war of 1812, and which was finally captured and carried across the Atlantic by the British. By his marriage with Miss Elizabeth Ivers, a Connecticut lady, he had a family of three children, two sons and a daughter. In his later years his sons Henry and Edwin had become partners in his business. At the ripe age of eighty-three the elder Bergh passed

away, leaving to his children a considerable fortune.

Henry Bergh, having but little taste for shipbuilding, being rather of a literary turn of mind, which he had cultivated for a time at Columbia College, and desirous to travel abroad, the partnership was dissolved and the ship-yard broken up in 1842. Having married a miss Taylor, daughter of a rich Englishman resident in New-York, Henry and his young wife went to Europe, traveling extensively, and finally settling in the Rhine country near the old home of the Berghs. At this time he dabbled somewhat in literature, producing a legend which he called "Love's Alternations," and a satire directed against American mothers who married their daughters to impecunious European noblemen. At length, in 1862, and while still in Europe, he was appointed Secretary of Legation at St. Petersburg, Cassius M. Clay being at the time American Minister at that capital. In 1864 he resigned his position on account of ill health, attributed to the climate, returning by way of England, and making the acquaintance of many distinguished persons, among them the Earl of Harrowby, at that time President of the Royal Society for the Prevention of Cruelty to Animals, in the great city of London. Bergh's mind had already been turned to the condition of the dumb brutes. He had been pained by some of the sights which he had witnessed in St. Petersburg, and it was no doubt with a purpose in view that he sought the acquaintance of Lord Harrowby. Many years had passed since the condition of the dumb creatures had commanded attention and led to combined action both in London and Edinburgh.

In 1864 Henry Bergh was back in New York, and in the following year the Society for the Prevention of Cruelty to Animals was organized, Mr. Bergh, President. In 1866 he obtained some exceptional powers from the Legislature—powers without which it would have been impossible to carry on the work. Statutes were passed giving him the right to arrest and prosecute; and in the last-named year, on April 10th, the society

was formally incorporated. Mr. Bergh had fought hard. During that winter no figure had been more conspicuous in Albany. No lobbyist had ever been more industrious when place or power or money was concerned. He had won at last and was happy. What that society has done from first to last almost everybody knows. When first organized it was impossible to walk along the streets without being sickened at the sight of suffering animals and at the brutality of men. How changed is the situation now! The society under Bergh not only came to the rescue of the much-abused dumb beast, not only removed the nuisance, but taught man that it was economy to be kind to his horse and his mule. It was a hard task to perform, for the opposition was both powerful and persistent. Bergh, however, persevered and won; and long before his death he had the satisfaction of knowing that his principles had been adopted and put in practice in every populous community and in almost every State of the Union.

In 1871 Louis Bonard, a wealthy Frenchman, left the society \$150,000—a bequest which enabled the society to remove from their limited quarters at Broadway and Fourth Street to the present commodious home, corner of Fourth Avenue and Twenty-second Street. In 1873 Mr. Bergh went on a lecturing tour in the West, and with much good effect. He sought to influence the clergy, and his addresses to the Evangelical Alliance in New-York and to the Episcopal Convention were productive of good fruit. In 1874 he arrested a man for inhumanity to a little girl, and the incident led to the formation of the Society for the Prevention of Cruelty to Children—a society which has commanded public approval, and which has done and is doing excellent work. Mr. Bergh's sympathy went out to all helpless creatures. If in some cases he did not sufficiently discriminate, it has to be borne in mind that he was consistent in the application of principles, and that his purpose was noble.

In person Henry Bergh was tall and spare. The face was sharp, with high forehead and light blue eyes. In the

main the expression was intellectual, although sad—so much so as to win for him the title of "The Knight of the Rueful Countenance." He was rich, and therefore he gave his services for nothing. He was fond of the theatre, and was rarely absent on first nights if anything uncommon was expected. Besides the works named already, he wrote several tales and sketches, such as "The Streets of New-York," "The Portentous Tele-

gram," "The Ocean Paragon;" and some plays, such as "A Decided Scamp," "An Extraordinary Envoy," and "Peculiar People." Mr. Bergh's power, however, did not lie in the pen. He was well guided in his choice of work; and of him can be said, what cannot be said of many—he made the world better by passing through it. His life was a blessing; and his work must ever remain his noblest monument.

THYATIRA.

A LITTLE to the left of the road which leads from Pergamon to Sardis stood Thyatira. It was a Macedonian colony of little importance, and, but for the notice taken of it in the Revelations, would probably never have been heard of after the hand of Time had leveled its buildings with the surrounding plain. In the Acts of the Apostles it is stated that Lydia, a seller of the far-famed Tyrian purple, heard Paul at Phillipi, at that time the Macedonian capital; a most likely place for Lydia to have been, for in those days there was kept up a constant communication between the capital city and her child, the colony. Probably Lydia was a native of Phillipi and resided at Thyatira to collect the linen which the Tyrians dyed from the secretions of a shell fish found upon their shores, a dye whose peculiar merit was that exposure to the sun only increased the richness of its color and added to its value. In the market at Phillipi, Lydia would receive an equal weight in silver for all the "purple" she could bring them. On one of these journeys to Phillipi she heard the apostle, and she who came to buy and sell returned to the colony with a treasure no money could buy, and whose value no time could impair.

It was probably to the exertions of Lydia that the Christian congregation at Thyatira ever existed, a congregation which increased until it took its rank as one of the seven churches of Asia, and received a message from

him "Who hath his eyes like unto a flame of fire, and His feet are like fine brass." In that message the Lord plainly indicates the character in which He will come among them, with a searching glance He will scrutinize their ways. The same taint which had impurified the other churches had touched Thyatira. The Balaamites, the Nicolaitanes, the Jezebelites, were all of the same class, libertines who could always find excuses for giving rein to their lusts, persons who, like Esau, for a momentary gratification, sacrifice their eternal happiness. The congregation at Ephesus differed from the Thyatiran Christians because they exercised a strict church discipline and ejected from their communion the false teachers. The Christians at Thyatira had kept what the Ephesians had lost, but they had no rigid church discipline. They allowed a woman to be the leader of a libertine sect, who was still counted as one of its members. We can well imagine, if that was the case, how great must have been the detriment to the congregation. She was like that Zidonian Jezebel who stirred up the weak Ahale to works of wickedness, using a woman's influence on the side of licentiousness and wrong: "I gave her space to repent of her fornication, and she repented not." Often are we tempted to say when we see anyone doing great evil to God's church and people, "Is there not a king in Israel." Why does he not defend his flock from the wolf?

Here is the answer: "I gave her time to repent and she repented not;" an answer worthy of Him "who willeth not the death of a sinner;" of Him who pleaded and is still pleading. "Let him alone this year also." And yet if repentance did not come, the judgment was to be so evident that it could not be mistaken. Sickness was to strike the immoral woman, and trouble come upon her partisans, even some dire plague. Some judgments are not so easily recognized. The Corinthians did not observe the chastisement until Paul wrote to them, "For this cause many are weak and sickly among you."

It is well known that the early church was much troubled by that Grecian sophistry gnosticism. It was imported into Christianity, and many of the mysteries of the faith were attempted to be explained by those gnostics. They had reasons and arguments for every turn, and one of their favorite doctrines was that it was no glory for a man to despise physical gratification and worldly pleasure, or to avoid them. They said it was but a small thing to fly from all temptation, but the true and glorious was to enter boldly into the world, to dive into every species of gratification, and yet while tasting to the full, remain superior to it all, and to keep the spirit aloof in its own atmosphere, to fight with pleasure, and to mock and defy Satan in his own domain. This is the meaning of their boast—"they had known the depths of Satan." It was the doctrine of Jezebel and her party—a party which has its partizans to-day. How often is it said of some careless youth, "Oh, let him see the world, then he will know what to resist," or "A young man must sow his wild oats." Yes, and we may reply, "Reap a harvest from every grain he sows." To those who had kept themselves pure, and had not been led to sin by such sophistries the Lord declared he would "put upon them no other burden" viz. the resisting the temptations of their own hearts, and the persuasions of the libertine sects in their church, promising them that if any one should maintain his position, to him who overcame tempta-

tion, "to him will I give power over the nations, and he shall rule with a rod of iron; as the vessels of a potter shall they be broken to shivers."

The Christians of Thyatira were Christians in deeds, not only professors of Christianity, hence the commendatory message, "I know thy works and thy charity, and thy service, and faith, and thy patience and thy works." The emphasis of the Lord's commendation is on the twice repeated "works." The religion of many people begins with an expression of faith and ends with nothing, words begin it and words end it. Though the candlestick of Thyatira has been removed and only a desolate village now stands, where once the proud city reigned, yet at the time of the message the lamps of the Church were very bright, and nothing seemed more unlikely than the lapsing of their faith, yet the cause is plain, they were lacking in Church discipline. Their religion began with "works" and ended with "works." And works done not as service are not works in the sense of the word used to the Church of Thyatira. If you work as a servant of God, if you use your life as you believe He dictates, your work will have in it "love, and service, and faith and patience." To live such a life you must ever be waiting upon Him for instruction. Faith and patience must be the rule of your life; you must stand as one of the angels ready, with the words of the patriarch on your lips, "Here am I." It does not matter whether you feel it, know it to be service, if your life is consecrated all is service. All is acceptable if done well, if done heartily, and if you want to love God, fill your life with service, for he who serves faithfully, quickly learns to love.

M. A. Greenhalgh.

POWER AND WEAKNESS.

ONE of the poets says:

"Some men were born for great things,
Some men were born for small;
Some, it is not recorded
Why they were born at all."

It is quite certain that there is a great difference between men—even between

those who are regarded as men of mark in the history of the world. And in considering this vast diversity, we are led to examine the causes which produce it.

There are many who in their time have moved mighty empires, while their fellow men have fallen before them like grass before the scythe. And these again, having, as it were, accomplished Heaven's purpose, themselves succumbed to defeat or death. Of this class were Alexander and Napoleon. Rising as glorious suns in the military firmament, they sank in a horizon of darkening clouds. Wherein they followed wisdom's ways, they rapidly gained power, but where they yielded to human passion or worldly ambition they became weak and fell.

Many a man is courageous before a visible foe, that shrinks from an unseen enemy. He may boldly face an army of mortal soldiers, but quail with trembling knees, before a single specter. So we can confront dangers from without with brave hearts, while at times we tamely submit to our passions within. It is no proof because a man possesses strong passions, that he is essentially a wicked man. If a passionate nature be properly controlled it imparts energy and strength to the character. It is only when we fail to govern our passions that we become wicked. While men who lack in the motive power of passion, are essentially weak and wavering.

Consequently what many regard as a

defect inherited from a passionate parent, can by the restraint of reason and the exercise of self-control be utilized for our advancement and for the world's good. Like steam, which if ungoverned or misdirected may waste and destroy, but when perfectly managed may move mountains, the forces of human nature can either be allowed to rend and ruin the character, or by proper government be made to beautify and establish it.

Heroes have lived and martyrs have died, waging a spiritual warfare on their own mortality. Unseen but by the eye of God, they have fought bravely on, conquering foe after foe, until like Paul of old, they won the crown of reward. It is in the future that such noble souls will shine in great glory. Still their influence is felt even now, and the good they do brings them a foretaste of Heaven. They are and must be the superiors of those who are slaves to sin, and in their kingly control of self are more than monarchs in the world. This is the triumph of Divinity over the natural man—the subjugation of the carnal to the spiritual—the passing from death unto life, from corruption to incorruptibility—a moral resurrection, typical of that which will give us the "victory o'er the grave." •

Charles W. Stayner.

It is the rule to forget the kindness of others and to remember only what we do for them. If the rule could be reversed, what a happy world it would be!

THE LAST REMNANT OF FRONTIER.

I.

IN the summer of 1882 a gap remained between the approaching ends of the Northern Pacific Railroad, then building in western Montana, of one hundred and fifty miles—an almost roadless wilderness. This interval, in the valley of the Pend' d'Oreille river, it became necessary for me to cross on horseback, from the terminal camp of the western division of the new road in the Cabinet hills near Lake Cœur d'Alêne, to Missoula,

at the foot of the Bitter Root range. It was the last bit of the "frontier" left in the United States, and a few months later was spanned by the iron tracks that now gird, close along each land boundary and up and down both coasts, the whole of our territory, leaving nowhere any truly wild frontier.

So swift had been the advance of the railway into the wilderness, that it had outstripped all previous occupation, and had been compelled to build for its own

use, as it went along, a wagon road by which to haul its supplies to the front. Ahead of the foremost camp of tracklayers, then, lay only a trail, or bridle-path, over the Cœur d'Alène mountains, following as closely as possible the course of Clarke's Fork of the Columbia, along which scattered parties of engineers were locating the route. Everything to be carried to them had to be packed upon the backs of mules or horses. This gave employment to a small class of men skilled in the manipulation of the "diamond hitch," who were called packers, and who spent their lives in the saddle.

One of these packers was Pete, my aid-de-camp. Pete was of German descent, but with a thoroughly developed American idea of freedom of speech. He rode a wiry sorrel horse, and strapped my modest belongings upon the back of a small bay whose head drooped almost as much as his tail. To me was given a white, pink-eyed, cat-hammed, sad-looking pony, whose ideas of speed were immense the instant you lifted your toe to the stirrup, but so evanescent that they disappeared as soon as he felt your weight on the saddle-tree. Behold, therefore, the quartette of us—an engineer in the van; second, myself; third, the pack-horse, and fourth, matter-of-fact Peter, bringing up the rear.

The trail led up through the foot-hills, which at first showed thin timber and much underbrush, but soon became covered by a more solid growth of forest, giving us a grateful shade. The horses twisted right and left among the rock, prostrate logs and huge tree-trunks, wherever they could find the best way, for little had been done to improve the natural vagrancy of an Indian trail.

The trees were all coniferous, but held a thick undergrowth of hard-wood shrubs—wild currant, maple and cherry—while the service-berry, arching over our heads, dangled the purple fatness of its sugar-ripe fruit within reach of our hands. Here and there we came upon burned tracts filled with splendid pink masses of tall fire-weed, out of whose

glowing acres the shining white of the barkless trees and the black columns of charred stumps arose with double distinctness. Shaded by the huge pines, brushing past bushes dewey and odorous, splashing from bank to bank of streamlets icy cold with the dripping of snow-drifts overhead and the chills of the mossy basins whence they trickled with ceaseless singing, space and time sped behind us unnoted, until we were surprised to hear noon struck in the thunders of the daily blasting ten or fifteen miles away. At this reminder we turned aside to an engineer's camp in search of luncheon.

Two large tents had been set up in the forest close by the mouth of a rushing torrent, but the occupants were away at their work on the farther side of the river, leaving the cook alone in his glory. He was a young negro from Kentucky, who conquered loneliness by incessant singing and whistling. Seeing me get off my horse pretty stiffly and stretch myself on the grass with a gesture of fatigue, he sought to amuse me by chatting while he worked over the fire.

"You ain't been use' to ridin,' I reckon, has you, sah?"

"Not this season," I confessed.

"Well, the fust day yo' gets pow'ful soah, but de seco'd day it kinder gets pounded into yo'."

Luncheon was spread on a rude table under the trees and was announced with those apologies that are signs of good cooking, for the bad cook is simply defiant. At the end there came a big sort of tart, trembling like jelly and as gray as a traveler's duster.

"What in the name of Sam Ward is that?"

"Don' know nothin' 'bout Mistah Wa'd, but dat's a lemon pie, sah."

"How do you make it?"

"Well, sah, I didn't hab no lemons, yo' know' so I had to use flav'r in' an' co'n starch."

"It got that color from the smoke, I suppose?" is my next observation.

"No, sah, dat's de brown sugah."

"Ah! exactly—just give me another piece, will you?"

Luncheon dispatched, we rattled on again through woods, now grown somewhat open with the disappearance for the most part of hemlocks and white pines, until the descent of a long hill took us to a second camp of engineers—Mr. Cooper's—a very good type of how these gentlemen of the transit and level made themselves comfortable in the wilderness.

Here were three large wall-tents in addition to the cooking shanty and dinner tent. One of these tents accommodated the three leaders of the party, and was also the office, nearly all the room being taken up by a light table, where the draughtsman was busily making maps, contours and profiles, upon huge scrolls of thick white paper. The bedsteads were made of logs piled in a crib-work and overlaid with springy poles and soft boughs; blankets alone formed the bed clothes—black, green, red, every color except white. Lines stretched overhead took the place of hooks and wardrobes, while the chests holding the stationery and instruments afforded the only semblance to trunks, since all personal baggage was carried in canvas bags and soft valises. Warmth was provided by a conical hood of sheet iron about three feet in height, out of the apex of which a stovepipe passed through the roof of the tent. This contrivance was set on the earthen floor, banked up with loose earth so as to confine the draught to a single channel left open in front, and the fire was built on the ground underneath. It was a stove reduced to its simplest terms, but it answered all purposes even in the severest winter weather.

Everybody except the cook and the draughtsman was away at work in the woods across the river: but as evening approached, a group of sunburned men assembled on the opposite shore and shouted for a ferryman. Clarke's Fork is here about three hundred yards wide, and extremely rapid, as, indeed, is its character during the whole of its vexed length from Hellgate canyon to Lake Pend' d'Oreille. Swinging round a grand curve is swept by us in a ridgy torrent of clear

pea-green water, boiling with those round, smooth eddies that show how the surface current continually outstrips the water checked and fretted by hidden rocks below.

Black of poll, as an Indian, powerful as a Maine log-driver, red-shirted like a fireman, the boatman takes his seat in the extreme end of his dory-like craft and paddles far up stream in the slack water along shore. Then he turns toward the middle, and in an instant goes flying sideways, end on, twisting and turning, but paddling with mighty strokes and always gaining just enough headway to carry him across the stream to an ultimate landing at the right point. Coming back, half a dozen men at the oars make a shorter transit.

What is your idea of an engineer who is locating and building a transcontinental railroad through a mountainous wilderness, and is expending hundreds of thousands of dollars annually? That he has brains and education and nerve and endurance and energy; that he is a companionable fellow and a gentleman of cultivated mind and manners? Right. But do you think he wears his university airs and town clothes in his work? Not he! He has too many rocks and logs to scramble over and under; too many streams to wade, and dusty wastes to tramp. His beard is grown, his shirt is coarse flannel and open at the throat for coolness; his trowsers are brown canvas, the seams riveted with copper to save ripping, and tucked into big boots or heavy brogans or the throng-tied tops of Indian moccasins. For months at a time he never sleeps between sheets or puts on a linen shirt; but there is no one whom you will more enjoy association with, if you find pleasure in manly company and outdoor life.

Supper was served in a long tent stretched over a frame of poles, all sitting down together, every man's hair shining with the fresh marks of the comb, and a pleased expression of happy expectancy on each face as the cook's boy goes flying around with *café noir* in tin cups holding half a pint. Then burning tobacco and jolly chat follow,

until bedtime is marked by the sparkling play of moonlight on the rushing river. Pete foregathers with the axemen and boatmen of the camp. A contribution of blankets is made by the dwellers in the headquarters tent, and I roll myself in them under the draughting-table and sleep like a log.

Saturday's march was through the woods again, up and down hill. Sometimes we could go pretty fast—sending our little nags at a full gallop along the trail, ducking under the branches, pushing aside the crowding bushes, leaping the logs and chuck-holes, rarely seeing ten yards ahead of our noses. Wouldn't I like to see one of the riding-school pets of Central Park try to do that! Picture him, carefully rising in his stirrups and bowing over his cob's ears at every step, his whole mind anxious as to whether he was accomplishing it just according to the style of Rotten Row! In fact it would be equally out of the question for a big Eastern *horse* to do this work; he couldn't keep in the trail, because of his inability to turn corners quick enough. These nags of ours were bred from Indian ponies with more or less admixture of American blood. They were small, agile, used to the mountain climbing and sure-footed, yet notional enough to keep your temper at boiling point. But they could go, and our *mode* was to sit hard in the saddle, cling with our knees to the kiyoo's ribs, stick our elbows into our waistcoat-pockets, and stay with the little horse wherever he went or whatever he pleased to do.

The second morning brought us out upon a high point, where for the first time an extended view was to be had. Immediately below wound the swift river, grass-green and glassy, here worrying into froth along a rocky shore, there easing its excitement by gnawing down high blue bluffs or taking a rest in some shaded curve.

All the trees in this central part of the range—we were now in the very heart of the Cœur d'Alêne mountains—were hung with *Tillandsia* like Spanish moss; but in place of the familiar gray tint known at the South, the parasite here

was of a deep brownish black, giving a strange funereal aspect to the heavily-laden branches. It suggested that the scalplocks of all the warriors who, during immemorial ages, had fought through these mountains, were hanging here, converted by some alchemy of the resinous air into imperishable trophies.

In one of the gulches stood the ruins of a cabin and a "star-route" refuge. No possible need had existed for a mail-carriage across here, but a few years before my date contractors had found it profitable to institute the route; and a sack holding half a dozen letters and perhaps a few copies of *The Congressional Globe*; was carried back and forth on horseback. One man brought it one hundred and fifty miles or so from Missoula and delivered it here in the wild woods to a second man, who carried it down to Lake Pend d'Oreille; rowed forty miles across the fir-circled water, and handed it over to a rider at the western end. This middle man was utterly alone. Not a single soul lived on his route. In the winter he traveled on snow-shoes, for months together saw nobody but the carrier who brought him his pouch at each end, and could tell you stories of adventures with wolves and bears, and of wonderful visions of elks, sheep and mountain goats. Robinson Crusoe led a less secluded life.

Coming down again to the river over a very rough trail where the horses were often led in steep places, we overtook a long pack-train of mules moving a camp of engineers, and a little farther on found the men themselves, walking with their theodolites over their shoulders. They had worked four hours that morning on the "line," had broken camp, and now were walking fourteen miles to pitch a new home. It was a hard day's stint.

Here the river rushes from pale green into misty white over the curved brink of Thompson's falls, a point of beauty, not only, but lately become of importance through its water power. The Hudson's Bay Company once had a small trading-post here; and upon its site we found that three far-sighted men had planted a potato-patch and set up a sa-

loon and store in a low cabin. Over the rude bar was written a characteristic sign:

TAKE NOTICE!

To trust is bust!

To bust is hell!

No trust } no hell!

No bust }

—*Ernest Ingersoll in "American."*

HABITS OF ORDER.

EVERYONE admits the importance of orderly habits, but few realize how widely they influence the welfare of society. It is customary to rank them among what are called the minor moralities of life, and to treat the negligence which disregards them with great indulgence. Many good and great people, it is said, are very disorderly in their habits, and this is supposed to afford, if not a justification, at least an excellent excuse for the fault. It is, indeed, pitiable to see how frequently the only point in which the example of such men is followed is their imperfections, as in the case of the man who anxiously strove to imitate Mr. Emerson as a public speaker, but succeeded in attaining only one point of resemblance, viz., to misplace his notes and pause in his speeches to rearrange them. The habit of order is much more far-reaching than is generally supposed. It governs all arrangements; those of time as well as of place; it influences thought as well as action; character as well as conduct. It is the constant preventer of waste in every direction.

No disorderly person can ever be truly economical. He may work hard and spend little, but economy demands the best results that can be obtained from any given source, and these can only be through orderly and systematic arrangements. The man who has acquired orderly habits will so manage his time that it shall be fruitful. He will neither idly procrastinate nor hurriedly scramble through his work; he will neither put off to-day's duty till to-morrow, nor force to-morrow's into to-day. He will provide for leisure as well as for action, for recreation as well as for labor. He will respect the time of others as well as his

own, neither breaking engagements nor forcing people to spend time with him against their will. So in the matter of neatness, which is only one form of order, he will recognize its intrinsic fitness. That which is kept in its own place and preserved for its own uses, lasts longer and is of far more value while it lasts, than that which has no settled abiding place.

In every manufactory or other large working institution the economy of this kind of order is fully recognized, and it is equally valuable in its proportion wherever any labor is carried on. In the home it has even a deeper significance. Here also it is the foundation of economy, but it is likewise the foundation of beauty and delight. No home that is disorderly can ever be attractive. It may be costly and luxurious, but it can never charm the eye or gladden the heart. A presiding sense of order which provides for the needs of eye and ear, which secures harmony of arrangement and consistency of detail, which ministers to that restfulness of spirit which toil and care so greatly need, is a necessary element in the good home keeper. On that she may build whatever decoration and ornament she can command, sure that each will fit into its appropriate place and fill its appropriate function, while without it they would but add to the general confusion.

Also in money matters the orderly habit is invaluable. It not only avoids loss of time and trial of temper, it prevents that ignorance and confusion which so often lead to extravagant and unwarrantable expenditure, and sometimes even to deceit and fraud. Doubtless many of the embezzlements and broken trusts that bring ruin and grief to thousands, could they be traced back, would be found to have had their origin in a careless and disorderly use of money, long before an idea of dishonest dealing was entertained. The duty of keeping careful accounts, of always facing and knowing one's financial condition, and of regulating expenses accordingly, cannot be too early or too forcibly impressed upon our youth, for

order in this matter means peace of mind, freedom from care, and name beyond reproach.

The habit of order, thus regulating the outward life, will react upon the thoughts, the character, and the happiness of its fortunate possessor. He will not be satisfied to have his ideas lying in a confused heap, but will become master of them, and will know where to find and how to use them. He will be better able to control his desires, to govern his impulses, to avoid extremes, to fulfill his obligations, for the fitness and order of all these things will be apparent to him. And this self-mastery always brings a sense of freedom and happiness, and multiplies the power of spreading happiness abroad. If "order is Heaven's first law," it certainly should occupy a high rank among the virtues of humanity.—*Ledger*.

A WORD ABOUT READING.

THE question of appropriate literature for young readers is often sprung. The books read especially in early youth should be selected with the greatest care, for their impressions are indelible and the eternal destiny of the young soul may hang upon this choice. The writer, though young, can say with truth that the first works read in childhood and in earlier youth have left the firmest impressions and remain still the favorite themes. These were selected by an intelligent and conscientious father and, being of the best, have left no regret; whether or not they would have been still cherished as the best had they been trash is a question; but the fact remains that they would have been just as well remembered and their influence as potent though in another way.

Children and youths are left too much to make their own inexperienced selections in reading. Intelligent guidance is lacking and young minds are left to grope in the dark. The fact is established that reading is a factor of gigantic proportions in the formation of character. The world is full of evil and not least of the fascinating allurements of the broad way that leadeth to destruc-

tion is the world's literature. Many a young mind has had its "springs of life" poisoned by the glorious, fascinating, misanthropic poetry of Byron, and been led to believe in the rapturous ecstasy of seensual pleasures by the brilliant Moore. True, these men wrote thoughts that have perhaps been unexcelled in loveliness; but the risk of diving for those pearls is fraught with perils too imminent to the youth, who stands upon the threshold of life looking this way and that, undecided and unsettled in principle and character. Novel reading, even of the best is greatly to be deprecated. Nothing can be more destructive to a studious mind than this habit, not to mention the thousand other ills of life too many to be enumerated here.

Young people (and old, too, for that matter) should not neglect the daily reading of at least one chapter of the Scriptures. A chapter of this kind read in the family just before morning or evening prayer would take the mind from earthly thoughts and help direct it in reverence upon its Maker; and a chapter read prayerfully in secret would be a powerful help to keep the feet from straying after the gilded allurements of the tempter which never leave anything but a bitter, poisoned sting.

I must not employ the space of our editor nor the time of my reader any longer upon the inexhaustible subject at present, but before closing will take the liberty of recommending one of the finest works I ever read for the guidance of the young in the intellectual paths of life. It is Todd's Student's Manual. I cannot go into descriptive details of this excellent work, but only wish I could place a copy in the hands of every young man and woman who desires to become an effective student and to follow a course of study and reading that will "count." Get it, read it and judge for yourselves, and if you do not arise from its perusal much improved I shall be very disappointed to hear of it. This is one of the few works that I dare enthusiastically recommend without reserve and that will tell the reader what I so much wish he should know. *Ruby Lamont.*

EVENTIDE.

It was in the summer gloaming,
 The soft, sweet, purple gloaming,
 When the paler rays of sunset blended with the shadows gray,
 And the fragrance of the flowers was heavy in the air,
 And the silver threads of twilight whiten'd all along the way,
 Till a ghost-like stillness stole over all the landscape fair,
 That we wandere'd in the garden,
 The grand, old-fashioned garden.
 Ah, 'twas in the subtle gloaming,
 The weird, entrancing gloaming,
 When the shadows deepen'd darker, and the stars began to shine,
 And one felt the heart of nature in its gentlest, tend'rest hour,
 That we pledg'd our troth together where the roses intertwine;
 And we reveled in the realms of fancy's potent power,
 While we sauntered in the garden,
 The dear, old, homely garden.
 What was whispered in the gloaming,
 The dim, uncertain gloaming,
 In that murmur'd undertone that falls so softly on the ear,
 While it swept along the rose-trees like the flutter of a wing,
 Ling'ring down among the grasses as a presence ever near,
 Left a charm for years to come like a precious, living thing;
 Aye, for years 'twas in the garden,
 The rude, neglected garden.
 Oft at even in the gloaming,
 The vague and solemn gloaming,
 Have I listen'd for the echo of that whisper 'mid the flow'rs;
 Rich and mellow were the tones, like music, soft and low;
 And my happy heart made answer in those dreamy, summer hours,
 As we vow'd to love each other, in that far-off, long ago
 In the shad'wy old garden,
 The dear, enchanted garden.
 And still the purple gloaming,
 The fair, deceitful gloaming,
 Comes forever with the summer, just the same at eventide,
 With the memories that haunt me of the beautiful and bright,
 And the glory of the hours that will evermore abide
 In the soul of one that waits through the dark and stormy night,
 For that promise in the garden,
 The dear, old-fashion'd garden.
 It is sweeter in the gloaming,
 The calm and tranquil gloaming,
 To recall the happy mem'ries that around our hearts entwine;
 While we are young and ardent, the future seems so bright;
 We could not dream that sorrow would shatter love's fair shrine,
 Or that darkne-s, sad and dreary, could follow its delight,
 When we lingered in the garden,
 The balmy, fragrant garden.
 But tho' in the summer gloaming,
 The strange, fantastic gloaming,
 We only see faint shadows in a dim, unreal way,
 Or waken old-time echoes as from a far-off shore;
 Yet we know to those who're faithful there will dawn a roseate day,
 A glorious to-morrow, that will last for evermore,
 In that fair, Elysian garden,
 The first, primeval garden.

Emmeline B. Wells.

THE CONTRIBUTOR.

JUNIUS F. WELLS, EDITOR.

PUBLISHED BY THE CONTRIBUTOR COMPANY.

Terms: Two Dollars a Year, in advance.

SALT LAKE CITY, JULY, 1888.

THE CONFERENCE.

The general conference of the Y. M. M. I. A. June 2nd and 3rd was a notable event in their history. It is estimated that there were nearly six hundred officers present, twenty-six stakes being represented. In addition to the general meetings there were held some most interesting meetings of the officers, at which practical instructions were given for the future guidance of the Associations.

This conference shows that there is a deep interest taken by the young people of Zion in the work of mutual improvement. With proper encouragement and intelligent direction the young men of the community can be trained in these Associations to become well informed representatives of the people of God, with a knowledge of theology, history, science, literature and art, that will make them the peers of the intelligent of the world and that will enable them to reach the attentive ears of thousands who to-day are scarcely approached with a testimony of the truth.

The introduction of a prescribed course of reading under the auspices of the Associations, will work the grandest reformation among the young people of Zion. What a great blessing it will be to have five thousand young men and women of our community reading methodically for a definite purpose, a series of books covering all the grand general divisions of knowledge: theology, science, history and general literature!

In five years' time the tone of our young people's society and the tenor of their conversation will be quite another thing compared to what it is to-day. Things will be talked about, not people; thought will be developed, and light-

-mindedness discounted. The far reaching and enduring benefits of this movement can only be conjectured, but it needs no prophet to declare that, properly managed, the course of reading will become one of the most important educational factors operating for the cultivation and salvation of the youth of Israel.

There are some interesting figures in the statistical report of the Y. M. M. I. A., for the past year. Nearly fourteen thousand members are reported, and according to a statement made by the general secretary, about forty Associations with an average membership of forty each, failed to report. This would make the total number of members about fifteen thousand five hundred.

Nearly twelve thousand subjective lectures were delivered, almost one for each member. While these were brief, they bear testimony of study, research and reflection. About seven thousand testimonies were reported and explodes the old notion that young men have to go abroad on missions before they can get a testimony of the truth.

A careful examination of the report will be of great interest to the officers, who may derive much profit from its study, comparing the record of the several Stakes and determining the relative progress being made in them respectively. These annual reports should be in the future more carefully made, and to this end secretaries will do well to commence properly when meetings are resumed and to devote time and attention to keeping complete and comprehensive records, during the coming season. Their fidelity in this respect will be rewarded in the exhibit that their societies will thus be able to make at the end of the year.

The selection of Prof. Evan Stephens as musical director of the Y. M. M. I. A., gives universal satisfaction. It is expected that during the coming season the Associations will have presented an order of singing exercises which will promote that feature of our programmes in

a most interesting manner. We hope especial attention will be given to training in hymn duets, that will result in qualifying pairs of young men for the singing exercises of their future missionary meetings, which, if well performed, do as much as anything to secure the respectful attention of audiences to the message the Elders are sent out to deliver.

The dedication of the Temple at Manti on May 21st was an occasion of great satisfaction to the Latter-day Saints. This beautiful edifice has been reared by the devoted labor of over ten years at an expense of about a million dollars, the voluntary contribution of many Saints. It is a magnificent building and in its finishing and furnishing exhibits a perfection and completeness that no other Temple of modern times has shown. It is the fifth House of the Lord built in this dispensation, and its dedication to the service of God was distinguished by remarkable manifestations of His favor and approbation. A joyful and glorious influence was felt by the large congregations which assembled at the thrice repeated services. To many open visions were given and heavenly singing was distinctly heard, while other delightful manifestations of the presence and rejoicing of angels and the spirits of those who have gone before were witnessed.

The universal testimony of the people, whose labors and means have contributed to its erection, is that the House they have built and dedicated to God is accepted by Him, and His Holy Spirit abides within it to seal and sanctify the sacred ordinances performed therein, for the salvation of the living and the dead.

President Daniel H. Wells was appointed to preside in this Temple, with Anton H. Lund, of Ephraim, as his assistant; a capable corps of secretaries and workers has been secured and the work is progressing harmoniously.

THE decline of religion among the young men of the United States is causing

religious teachers a great deal of concern for the future, and has led to preparing some interesting statistics. In an address by Rev. J. W. Clokey, of Indiana, he says: Only five per cent. of the young men throughout the land are church members; only fifteen per cent. attend with any regularity; and out of every one hundred there are seventy-five who never, or practically never, appear in the sanctuary. *Five millions of young men* in the United States utterly neglect the worship of God. Of five hundred thousand in Illinois, only fifty thousand care anything for the church or religion, leaving four hundred and fifty thousand who are living without God in the world. The number of young men who profess to believe in Ingersoll and spiritualism and materialism is appalling.

In one city of Indiana which has three thousand five hundred young men, only eighty-five are members of protestant churches; in another the proportion is twenty-nine out of three thousand five hundred; in another, out of six thousand only three hundred attend church. In Indianapolis there are fourteen thousand who do not attend with any regularity; and yet that is a city of churches and church people. Pittsburgh and Allegheny are noted for Christian public spirit, and the church property there aggregates six million dollars; and yet of their forty thousand young men, only four thousand five hundred are found in all the places of worship, Protestant, Catholic or Jewish.

Mr. Clokey goes on to speak of the prominence of young men in the criminalities and corruptions of the day. Almost all the tramps are of that class. After the murder of Jennie Bowman in Louisville, the first arrests were of tramps, six of whom were taken in a gang, the oldest being twenty-seven and the youngest nineteen. The crowds at the Sunday baseball games are of the same stock. There are not far from two hundred thousand saloons in the country, and these, like hydra heads of one great monster, are feeding and fattening upon the young men. While of the thirty-five thousand young men of Milwaukee, only

five hundred and thirty-one belong to English speaking Protestant churches, four hundred and sixty-eight on one evening went into a single saloon between six and ten o'clock. In Leadville, Colorado, on a Sabbath evening two hundred and fifty young men attended the eight Protestant and Catholic churches, while on the same evening two thousand out of the five thousand young men of the city entered only six out of the twenty-six saloons. It is not strange that in that city twenty-five young men were admitted to the churches in 1887 and one thousand and ninety-seven arrested for crime. A condition of things too nearly like this throughout the country prepares us for the complexion of the reports from courts, jails and prisons. The superintendent of the New York state prisons, in his report for 1886, says, "The majority of the prisoners in our state prisons are not over twenty-five years old."

Dr. E. J. Gilbert of Indianapolis adds further testimony to the defection of the young men: Of the two hundred and fifty thousand young men in the State of Indiana, twenty-seven thousand are church members, fifty-three thousand others attend with more or less regularity, and one hundred and seventy thousand are totally lost to the sanctuary. Of the whole number, thirty-eight thou-

sand are in the Sunday schools and two hundred and twelve thousand outside. And this showing is all the more striking in view of the fact that at an earlier period of their lives all but thirty-five thousand of this mass of total neglecters were once in our classes. That is, one hundred and thirty-five thousand of the young men of Indiana were once under the influence of our Sabbath schools, and are now lost both to school and church. Nor is this all. Such a condition of things bears its legitimate fruit in neglect of education as well as in the fostering of crime. Reviewing in detail the colleges and preparatory institutions, the professional, business, technical and high schools, it is shown that only thirteen thousand out of the two hundred and fifty thousand young men of the state are pursuing an education even equivalent to the village high school course; and this notwithstanding the permanent investment of forty-five million dollars in education. At the present rate Indiana will in a few years be obliged to accept the services of at least twelve thousand men in the learned and responsible professions who are not trained for their calling. And, alas, Indiana is not alone in this extremity. The tide of giddiness and sensuality that rolls over the country produces like results in every section.

TALK TO YOUNG WIVES.

"I NEVER go to a bridal that it does not almost break my heart," said a man whose tact and tenderness were womanly.

We would not have our girls live single until lonely old age finds them destitute of what makes life worth living—home and home-loves. We believe firmly that enduring earthly happiness is oftenest found in the holy estate of wedlock; that a good woman is made better, a noble man nobler by loving and living with one another as wife and husband; that their affection deepens and ripens, and grows purer with each

passing year, until neither is a complete being without the other. And yet, eyes grown graver with experience look sadly upon the happy young thing who stands on the threshold of the new world as at the wide gate of an Eden, which clouds and chill and blasting fires cannot enter. To her bridehood is fruition. We know it to be probation, for which the life of the average girl is not a preparatory school. For no other vocation is so little specific education received even from sensible and far sighted parents.

This omission, often a fatal one, we

may set down as a sinful error antedating marriage.

"Man is usually a misfit from the start," wrote Emerson, more cynically than was the wont of the calm-browed metaphysician.

Before deciding that the joining of man's hand to woman's in the most important relation of human existence is a mistake, and joined hearts a misfit, let us look at some of the causes of discord in the symphony of the dual life.

The keynote that sets an ajar is usually struck in the earlier months of marriage. By a curious reversal of conditions, the ardent wooer of the antenuptial idyl becomes the philosophically contented husband with the utterance of the irrevocable words. Often the pastoral becomes plain prose, with never a trope or rhyme, by the time the honeymoon is over. It was the suitor's business to make the world beautiful to his betrothed during the wooing. In wedlock the wife must bear with her lord's caprices, minister to his comfort, amuse his dull hours—or run the risk of losing him. What husband bethinks himself to "entertain" his spouse if she be in tolerable health and spirits? What good wife does not rake together all her sticks and straws of talk and apply the torch of cheerfulness at the home-coming of her lord? It is he, not she, you may be sure, who drinks his coffee around the edge of the morning and evening paper, flings wads of wet wool in the form of absent-minded monosyllables upon the bonfire aforesaid, and, when it has sputtered itself quite out and the paper is read through yawningly bethinks himself that he must "see a man" at the club or elsewhere, or, if very domestic in taste, falls asleep on the library sofa.

A woman is born a wife. A man takes matrimony into consideration along with a great many other investments. He hopes earnestly that it will be both pleasant and profitable. Should it prove to be neither, he has borne the shock of falling stock, the disaster of loss in other cases, without being utterly ruined.

Common sense clear-sightedness in

our survey of the situation is not pessimism. A failure to appreciate the cardinal truth that man is not woman, nor woman man, is a jagged reef connecting the Scylla of single wretchedness and the Charybdis of wedded misery, and lies just under water. It may be added that the crafts which draw most water because heavily freighted are apt to fare the worst here.

The citizen who has even an infinitesimal bit of the world's history to make, cannot give up his whole life to courtship. His wife, regarding love-making and marriage as interchangeable terms, and finding in them her life-long profession, is at first amazed, then hurt, then angrily jealous of what divides his attention with her. This may be classed as generic jealousy. It may annoy, or, if he be easy-tempered, amuse her lord. It inevitably lowers his opinion of her good sense. If to a tender heart he unites quick perceptions, he will keep "business" out of her sight to the best of his ability, generally succeeding so far as to confuse the outline of what he carries under his cloak, but allowing her to see that there is something there of portentous, but unknown bulk.

Specific jealousy is a graver mistake, especially when the object is another woman. Such feeling, unexpressed by so much as a look, bears the same relation to open exhibition of it as does the innocent white egg to the fledged fighting cock. The thoughtless wife may play with her husband's jealousy of her harmless flirtations with other men, knowing his honor to be safe in her hands. The absurdity of the idea that she could love anybody else as she does him appeals to her sense of humor. A man's first impulse on discovering that his lawful partner objects to his admiration of another woman is one of fierce impatience—a champing of the bit. At the second check, he takes it between his teeth. In proportion to his resentment of interference with his liberty of action he loses respect, if not affection, for the would-be tyrant. Dearer to him than wife, child or honor, is the acknowledged right of independent action. It

ranks with "life, liberty, and the pursuit of happiness."

The young wife's best friend is the one who counsels her to be slow—divinely slow—in admitting that her husband prefers another woman to herself, and should the conviction be forced upon her, to conceal her knowledge of it to the death—even the death of her own heart and hope. Tears, entreaties, invective, but weaken her hold and strengthen her rival's. No supplanted wife, from the days of Daianira until now, ever successfully "doctored" her spouse into a return to allegiance. The best thing she can hope for is to retain his respectful regard, a show of which may delude the world into a belief in his constancy, or, at worst, in her ignorance of his infidelity. Then, should the truant come back of his own free will, or because disappointed in Iola or Cleopatra, there are no *abattis* of "scenes," no gullies of alienation to entangle his feet.

Another blunder into which inexperience trips is forgetfulness of the simple truth that the love which is worth winning is worth keeping. One tithe of the pains put forth to enchain and hold a lover's fancy would, after marriage, idealize the wife into the angel of the house. It is a sharp axe laid at the root of conjugal affection when a man sees himself lowered to the enjoyment of the second-best of even every-day living.

I once heard a good wife congratulate herself gravely that, in thirty years of wedded happiness, she had never appeared at the breakfast-table with dishevelled hair or without a collar. The sincere fervor of the boast was an evidence of the prevalence of the contrary custom. The orderly coiffure and neat neck-rig may stand as types of the daily endeavor to remain pleasing in eyes to which we were once fair. Love of the right sort may not rip or tear under the bristles of commonplaceness and dowdiness, but these do wear off the nap.

Beyond comparison, the band that holds together wedded hearts until the seam of engrafting is knitted into bark and grain, is the common love of both for children.

The wife can make no graver mistake compatible with true love for her husband, than repudiation of the duty of childbearing. The fault passes beyond the line of blunders into the rank of positive sins. The desire of every man to leave a representative of himself upon the earth, when he lies down to sleep with his fathers, is deeply grounded in noble natures. The father labors in the field of the world with the strength of as many men as there are hostages to fortune in the home nest. The hope of maintaining children in comfort, bringing them up in respectability and honor, and providing against possible want, strangles avarice, glorifies ambition. The words "wife and mother" go as naturally together as "home and heaven."

It argues fatuous and intolerable conceit when a young wife deliberately assumes that she will be able in youth, middle, and old age to be so sufficient to her husband in every phase of his many-sided nature as to compensate for the loss of what the Lord of nature has declared is a necessity of his being. The pair are agreed not to undertake the care and responsibility of offspring, we are generally told in such cases. Then the wife should lift to her shoulders the heavier burden of keeping herself eternally fair and sprightly; of filling her spouse's heart and home with mirth and music; as time goes on, of supplying the elements of prideful love and hope he might have had in growing boys and girls; of being, in fine, a perpetual fountain of youth to the man worn with cares and years. The principle of rejuvenation, of growth into beauty and strength, the ceaseless novelty, stir, and action that defy dulness and languor, and keep parents' hearts fresh under the shadow of the almond-tree, only come and abide in the home with children of *one's very own*.

Childlessness is an evil. The dread significance of the aphorism is too often not suspected until the summer of advent is past, the harvest time of education is ended, and the barren stocks stand uncomely and uncared for in a desolate winter. "The making of a true

home is really our peculiar and inalienable right, a right that no man can take from us; for a man can no more make a home, than a drone can make a hive," writes Frances Power Cobbe.

A hive, crammed with gold-and-silver honey; a spick-and-span hive, with all the modern improvements, with no litter of larvæ, no tracks of small feet on the waxen cells, no jocund comings and goings; a hive silent as a tomb save for the shrill hum of a pair of superannuated bees hibernating with no hope of spring-time; are we to accept this as the model of a representative home?

Marion Harland.

A SHIP OF LOGS.

WE are familiar with the log cabin, but a ship made of logs is something of a novelty. Such a vessel has lately been built in Nova Scotia by Mr. Leary, the owner of the great timber raft that was lost at sea last year. The new log ship is shortly to be launched, and will then sail for New York. Finges Board, N. S., is the little village where the curious boat is now located.

It is constructed of thirty thousand logs, varying in size from a pine tree two hundred feet long to a short spar twenty-five feet in length. These logs are placed together in the shape of a ship's hull, and they are firmly bolted, besides being lashed into a compact mass with thirty-five tons of wire rope. The ship is seven hundred feet long—nearly as long as the Great Eastern—and sixty-five feet broad and thirty-five feet deep. It draws about twenty-two feet of water. All the inside logs are in the rough, but built about it all is a shell of thick, smooth planks, coming to a sharp point at the bow with a heavy cutwater. The bows are very full, and running aft to the waist the ship widens to sixty-five feet. From there aft the lines follow those of a clipper ship. Six spars about seventy feet high are built into the ship to serve as masts. Five of these masts will be fitted with a heavy yard, which will be rigged with a big square sail. The mizzenmast will be fitted with a

spanker. The masts will carry an immense spread of canvas.

The logs are laid in tiers lapping over one another, the whole resting in an enormous cradle built of spiles. A massive chain runs through the center of the logs for its entire length. This chain is made of welded iron, the links being $1\frac{3}{4}$ inches thick. Aft, a distance of ten feet, are cross chains, with links four inches long and three inches wide. These run in all directions, and are clamped on the outside by cross arms of wood. The towing line will be attached to the main chain, and the transverse chains are so arranged that the draught on the main chain binds the whole mass together in a grip that will make it next to impossible for it to go to pieces. The greater the strain on the main chain, the tighter the raft will be held together. Still further precautions are taken by the use of thick wire rope, which will be bound about the logs midway between each cross chain. The raft will thus be bound together by chains and steel wire at every five feet. The mass will be almost as solid as the trunk of a tree. Its weight is estimated at twenty thousand tons.

Should the towing steamer, through any cause, drop the ship, the sails will be used to keep steerage way. It is claimed that the driving power of the sails will be sufficient to sail the ship, but this is doubted by sailors. The sails will also be spread whenever the wind is favorable, using them as an auxiliary to the steam power. A comfortable deck house has been built aft for the shelter of the crew, which will be made up of fifteen able-bodied seamen. With favorable winds, Mr. Leary expects the log ship to make the run to New York in seven days.

The timbers of the ship, if sawed on the Bay of Fundy, would require a fleet of one hundred schooners to transport them to New York. Vessel owners are very antagonistic to the scheme, and the Legislature will be appealed to for the purpose of having a law enacted to prohibit the building and sailing of such craft. The owners of hundreds of

schooners and other small vessels that bring lumber from Canada on their return voyages are also bitterly opposed to the shipping of heavy logs in bulk, as the log ship, if successful, will destroy their trade. Dealers who depend on the railroads will also be utterly unable to compete with the lumber brought by the raft. It would take fifty trains of fifty cars each to transport the lumber con-

tained in Mr Leary's log ship. The ship will be launched this month, at a time when the tide is highest in the Bay of Fundy. At that time one hundred feet of the ship will be in the water. The cost of this log ship, landed successfully in New York, is as follows: The timbers cost in Nova Scotia \$13,000; the towage will cost \$100 per day. The logs can be sold in New York for \$50,000.

ASSOCIATION INTELLIGENCE.

BIBLE.

Lecture XXII.—The Passover. Typical of the atonement. Time, 1491, B. C. Subdivisions: Nature of the ordinance; conditions required for its observance; duration of the feast; result of its observance. References, Ex. xii; Josephus, Book II, chapter xiv-xv.

Lecture XXIII.—The departure from Egypt. Time, 1491 B. C. Subdivisions: The route taken; the encampment by the Red Sea; Pharaoh and his haughty hosts, murmurings of the Hebrews; the fidelity of Moses; passage through the Red Sea; the two typical miracles: (a) manna, (b) water from the rock; supporting the prophet's arms during the battle of Rephidim; Jethro's wise counsel; the arrival at Sinai. References, Ex. xiii to xviii; Josephus, Book II, chapters xv and xvi.

Lecture xxiv.—Israel's sojourn at Sinai. Time, 1491 B. C. Subdivisions: Visit of Jethro, priest of Midian, (a) the object of his visit, (b) his wise counsel in regard to organization and government; Moses on Mount Sinai; the ten commandments; the divers laws and ordinances for Israel; revelation to Moses; opening of the heavens to Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel; the portable tabernacle, and ark; special setting apart of Aaron and his sons to the Aaronic or Levitical priesthood; the idolatry of the people in the absence of their prophet; the two tables of testimony, and the two tables of stone. References, Exodus, xviii-xxxiv; Josephus, Book III, chap. iii-viii.

NEW TESTAMENT.

Lecture XXII.—The Day of Pentecost. Subdivisions: The mutual meeting of the apostles; the calling of Matthias to the apostleship in the pentecostal feast; the gift of tongues; Peter's powerful discourse; the material and spiritual oneness. Reference, Acts i and ii.

Lecture XXIII.—The imprisonment of the apostles. Time, 33 A. D. Subdivisions: The false charge; the mock trial; the incarceration; their deliverance; Gamaliel's defense of religious liberty. Reference, Acts iv and v.

Lecture XXIV.—The Martyr Stephen. Time, 33 A. D. Subdivisions: His deaconship; his miraculous works; his meekness; his brutal execution. Reference, Luke vi and vii.

BOOK OF MORMON.

Lecture XXII.—The Nephitic judgeship. Time, 91 B. C. Subdivisions: The new form of government; the Nephite democracy; Alma the first chief judge. Reference, Mosiah xxix.

Lecture XXIII.—Priestcraft and apostasy. Subdivisions: Nehor, the murderer, and Gideon, the martyr; spread of priestcraft; class distinctions among dissenters; fraternity among the faithful. Reference, Alma, i.

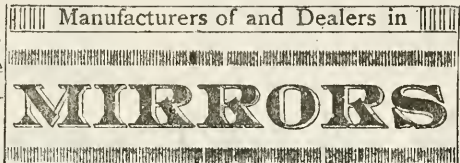
Lecture XXIV.—The civil war. Time, 81 B. C. Subdivisions: Amlici, the rebel; battles of Sidon river; the alliance of the Amlicites with the Lamanites; the hand-to-hand contest between the chief commanding officers. Reference, Alma ii-iv

↔ M. SHIELDS & CO., ↔
43 & 45 STATE STREET, CHICAGO.

✱ CONFECTIONERY ✱

G. F. CULMER & BROS.,

SALT LAKE CITY, UTAH,

FINE  Manufacturers of and Dealers in  PLATE
MIRRORS

Workers in German Silver and Glass.

—MANUFACTURERS OF—

SHOW CASES.

Wholesale Grocers And Depot of the only Genuine Enamel Paints.

JAMES A. HAYES,

JAMES MURRAY,

EDWIN G. PARTRIDGE



↔ Hayes, Murray & Co., ↔

MANUFACTURERS

Ladies', Misses', Children's, Boys and Youths.

L. D. YOUNG,
AGENT FOR UTAH.

SHOES. NO. 1103 RACE ST.,
Philadelphia.

D. & R. G. Coal Agency, Salt Lake City,

Sole Agent for

Pleasant Valley, Anthracite, Coke, Charcoal

—AND PIG IRON.—

A. L. WILLIAMS, 145 S MAIN STREET.

John C. Cutler & Bro.,

AGENTS,

PROVO WOOLEN GOODS,

Always have in Stock a Fine Line of

Home Made Suitings, Dress Goods, Flannels and Yarn.

(OLD CONSTITUTION BUILDING.)

R. C. CHAMBERS, President

DEALERS IN

F. A. MITCHELL, Sec'y & Manager

WEBER COAL

From the WASATCH and
CRIMSON MINES,

HOME COAL COMPANY

PLEASANT VALLEY COAL

From the Utah Central Railway Co's Mines.

OFFICE at No. 40 Main Street, - SALT LAKE CITY, UTAH.

TELEPHONE NO. 384.

OPPOSITE Z. C. M. I.

P. O. Box 927

Orders delivered to any address in the city, or furnished at the yard at regular rates.

GLOBE MEAT MARKET.

OPPOSITE Z. C. M. I.

Keeps Constantly on Hand a Splendid Assortment of the

FINEST MEATS

BEEF, MUTTON, VEAL, PORK, SAUSAGES,

—Home Cured Hams and Breakfast Bacon.—

GAME IN SEASON.

Orders Carefully Filled and Satisfaction Guaranteed.

ROBERT SHERWOOD, PROPRIETOR.

R. K. THOMAS,

Eagle Emporium.

Dry Goods,

Carpets,

Clothing,

Notions.

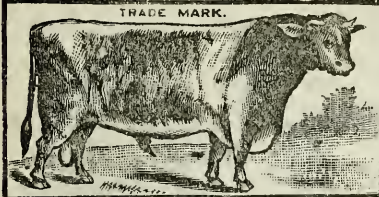
R. K. THOMAS,

IT IS THE BEST

TRUE MERIT HAS GIVEN

BLACKWELL'S DURHAM TOBACCO

The [Largest] Sale of any Tobacco in the World.

	FOR PLEASURE, COMFORT, HEALTH, SMOKE THE OLD ORIGINAL BRAND DURHAM TOBACCO BLACKWELL'S GENUINE DURHAM SMOKING TOBACCO SEE THAT IT BEARS THE TRADE MARK OF THE BULL. TAKE NO OTHER. POPULAR BECAUSE RELIABLE.
MANUFACTURED ONLY BY W. T. BLACKWELL & Co. DURHAM, N.C.	

BURTON, GARDNER CO.,

Manufacturers of

Combination Fence; Made of Annealed Steel and Galvanized Wire, and 44 Pickets per Rod, at a cost of from 45 cts. to \$1.00 per Rod. This is the Best Farm and Garden Fence Made

WIRE BEDS AND COTS

Made on Improved Plan.

Better than any Imported

Agents for the Celebrated

HOUSEHOLD SEWING MACHINES

BURTON, GARDNER CO.,



Browning Bros., OGDEN, UTAH.



WHOLESALE AND RETAIL DEALERS IN

ARMS, AMMUNITION, ETC.,
Guns, Rifles, Pistols,



Bicycles, Baseball Goods, Fishing Tackle.

—♦♦♦♦♦ SEND FOR CATALOGUE. ♦♦♦♦♦—

Orders from All Parts of the Rocky Mountains Promptly Filled.

SIERRA NEVADA LUMBER ASSOCIATION - OF UTAH

LUMBER.

Lath,	Shingles,	Mouldings,	Doors,	Windows,	Blinds,	Etc.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.

Mill Work in all its Branches.
Oak, Ash, Cherry, Walnut,
Butternut, Mahogany, Spanish
Cedar, Prima Vera, Etc., in
Stock. Hard and Soft Wood
Mantels, to Order. Stair Build-
ing a Specialty.

One-half Block South U. C. Depot, }
SALT LAKE CITY.

S. J. LYNN, Supt.

JOHN READING,
PIONEER
FLORIST OF UTAH.

TREES, SHRUBS, PLANTS AND SEEDS,

Of Every Description, Acclimated, and Warranted to be Reliable.

Send for Catalogue.

Orders by Mail Carefully Attended to.

JOHN READING,

P. O. Box 952.

SALT LAKE CITY

A STEEL ENGRAVING

—OF—

President Brigham Young.

THE CONTRIBUTOR COMPANY have arranged for the production (at the hands of Messrs. Hall's Sons, of New York—the leading steel engravers of America) of a STEEL ENGRAVED PORTRAIT of the late PRESIDENT BRIGHAM YOUNG. This engraving will be from the last photograph of the President taken in his life-time. It will be a bustlikeness upon an oval square background, the engraved surface being 12x15 inches, printed upon cards 19x24 inches. The object in view is to supply an entirely satisfactory portrait of our distinguished leader, better than any that has preceded it, and equal to any that can possibly come after. The engraving will be furnished in the following styles, specimens of which may now be seen at THE CONTRIBUTOR Office, No. 40 Main Street, opposite Z. C. M. I.

Artist Proofs.

There will be struck from the steel, three hundred Artist Proofs. These will be numbered consecutively, will bear the autograph of the President and will be signed by the engraver. There is nothing in steel engraving that equals in elegance and desirability the first impressions from a fine steel plate known as Artist Proofs. These three hundred will be supplied to subscribers only, numbered in the order in which their subscriptions are received, at Five Dollars each.

India Proofs.

There will be struck from the steel, after the Artist Proofs, two hundred India Proofs. These are usually represented as the finest engravings, and indeed they are second only to the first impressions. They will not be numbered nor signed, but will bear the autograph of the President. These will be sold to subscribers at Two Dollars and Fifty Cents each.

The above five hundred will be all that will be printed from the steel.

Plain Proofs.

These will be printed from steel-surface electrotypes, and a copy will be given to every subscriber of the Tenth Volume of THE CONTRIBUTOR—the leading serial of which will be a history of The Administration of Governor Brigham Young.

Price of Subscription, \$2.50, which also includes the Plain Proof Engraving and Binding at the end of the year.

The subscription book for the Engravings is now open at THE CONTRIBUTOR Office. Subscribers' names will be recorded in the order in which they are received, and receipts given for payments made. The Artist Proofs will be delivered about the first of September. The India Proofs a short time after, and the Plain Proofs upon payment of subscription after October 1st.

Hardy, Young & Company,

—OFP. N. C. M. I.—

FIRST
CLASS

FIRST CLASS Family Groceries.

BOOTS AND SHOES.

A Substantial Line of

DRY GOODS Kept in Stock.

TOWN AND COUNTRY TRADE SOLICITED

ALONZO YOUNG, MANAGER.

C. W. & M. Co

Heber J Grant, Prest
G. T. Odell, Asst. Mgr.

J. F. Grant, Manager,
R. S. Wells, Treas.

Co-op. Wagon & Machine Co.

PAID UP CAPITAL, \$150,000.

Leading Agricultural Implement House of Utah.

Co-op. Wagon & Machine Co.

REPRESENTS THE

Mitchell Wagons, Bain Wagons,

*Wood Machines, Deere Plows,
Russell & Co.'s Machinery,*

ARRIAGES, BUGGIES, ROAD CARTS, HARNESS.

Half Block South of Theatre,
SALT LAKE CITY, UTAH

C. W. & M. Co

HOME OF UTAH.

**A SUCCESSFUL HOME INSURANCE
COMPANY.**

Cash Assets. - \$130,000.

HEBER J. GRANT & CO.,

General Agents,

40 Main St., Salt Lake City, Utah.

University of Deseret.

The University will begin its Academic Year for 1888-89, on Monday, September 3d, in the new University Building, just completed.

The Annual Announcement of the Institution giving full information of its departments, courses of study, programmes, sessions, charges, etc., may be had at the principal book-stores in Salt Lake City, or by addressing the President, JOHN R. PARK, SALT LAKE CITY, UTAH.

